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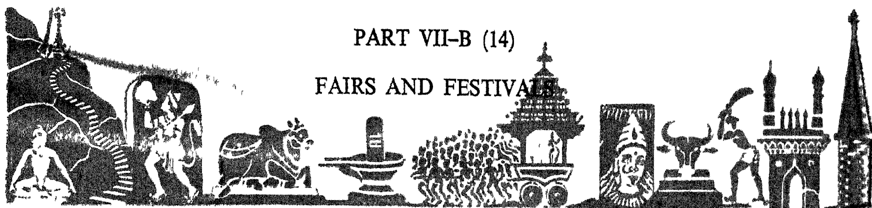
MEDAK



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VII-B (14)

FAIRS AND FESTIVALS

(14. Medak District)

A. CHANDRA SEKHAR
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh.

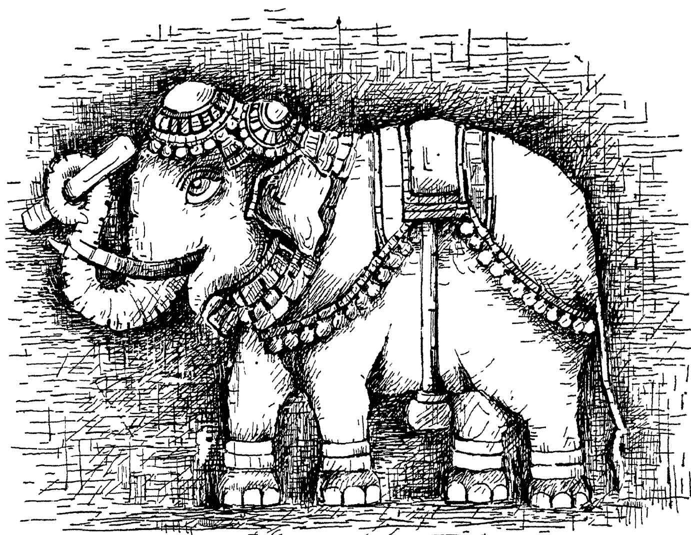
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Elephant on the fort wall, Medak

FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr Francis Buchanan-Hamilton in the beginning of the nineteenth century One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit" . "an account of the various kinds and amount of goods manufactured in each district the ability of the country to produce the raw materials used in them how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods . . . commerce . the quantity of goods exported and imported in each district, the manner of conducting sales, especially at fairs and markets "

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Huntur took up the compilation of statistical accounts again in the last quarter of last century For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No 8217, W W Huntur's Unpublished Bengalee MSS Records) Satis Chandra Vidyabhushan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc . the Nabadwip Panjika under the imprimatur of *Nabadwipadhipateranugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B S) It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country But this list was by no means exhaustive nor were W W. Huntur's which he published with each Statistical Account

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory, still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these

important seasonal markets or temporary inland ports Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination — declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public ·Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to undertake an extensive survey of subject which seemed to accord well with the Superintendent's own personal desire For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire These were .

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard At the same time, the question should be suggestive enough to invite ancillary information Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed

(c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials The questionnaire should also give a list of local amusements favoured by the public

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators

The information thus collected was sorted district by district and further sub-sorted by Police Stations The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows .—

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire

(b) The second section was to contain all available information on the festival itself, the worship of deities, particularly rituals and forms of worship This would be based mainly on Section B of the questionnaire

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal

questionnaire was circulated in February 1960 My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures It would give the student of toponymy much valuable clue and the student of history much valuable insig h into the organisation of markets

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August 1960 Various aspects of the survey, then in progress were discussed again in the regional meetings of Census Superintendents held in Trivandrum Darjeeling and Srinagar in May and June 1961 My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction

The scholar will find in these lists much to excite his curiosity First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry Secondly, they help to connect economic streams with social and religious movements Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and half ago "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets " Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,
September 5, 1964.

ASOK MITRA,
REGISTRAR GENERAL, INDIA

PREFACE

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Sri Ashok Mitra, circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census

The Survey was somewhat ambitious inscope It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse Before man's memory would completely loose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual *etc*, connected with every festival There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation A questionnaire was finalised in advance on the advice of the Registrar General The questionnaire forms (given as an Annexure to this preface) together with an appeal which is reproduced below were distributed amongst the Census enumerators to be answered and returned

> "I am sure you will agree with me that there are big gaps in our knowledge of our own country It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half
>
> It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected The material so collected will be compiled and edited in a volume to be published by the Census Office In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed
>
> I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness Such a volume will be of very great importance to many types of scholars But this aim cannot be achieved without your help and co-operation I am aware that you are already under heavy pressure of your own work and responsibilities Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk "

The enumerators were mostly village school teachers or in a few cases village officers They had local knowledge of the area they were covering The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumeration period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local inquiries The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayats Boards *etc*. Lists of recog-

nised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers *etc* A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could

The response was most encouraging About 15,000 questionnaires were returned filled The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village All this meant extra effort outside the normal Census duties of the enumerators I cannot certainly claim that the survey was complete and comprehensive in every detail There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas, there are festivities in commemoration of historical and legendary heroes, there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached, a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

The filled up questionnaires were sorted out district-wise and then taluk-wise. Rejecting those in which the information was either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town. An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village. These compendia will be presented in twenty volumes, one for each district. These will form a part of the 1961 Census series of publications All the Census publication series of Andhra Pradesh State will bear a common Volume No II (the All India Series being allotted Volume No I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II *i e*, the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume The location code numbers adopted for the districts are

No 1 Srikakulam District
No 2 Visakhapatnam District
No 3 East Godavari District
No 4 West Godavari District
No 5 Krishna District
No 6 Guntur District
No 7 Nellore District
No 8 Chittor District
No 9 Cuddapah District
No 10 Anantapur District
No 11 Kurnool District
No 12 Mahbubnagar District
No 13 Hyderabad District
No 14 Medak District
No 15 Nizamabad District
No 16 Adilabad District
No 17 Karimnagar District
No 18 Warangal District
No. 19 Khammam District
No 20 Nalgonda District

In each volume, the matter is arranged taluk wise At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown. The serial number of each village covered in the compendium is indicated in the map for easy reference It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village The pictures are only symbolic

The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village It is not as though each temple and deity will necessarily have a festival connected with it Only those important festivals

and fairs that are celebrated by the community are therefore described

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents The Telugu calendar, as in Bengal, follows the lunar month consisting of 30 lunar days, beginning on the day of the new moon The following statement gives the Telugu months and the corresponding period as per the English calendar

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
Chaitram	March-April
Vaisakham	April-May
Jaistham	May-June
Ashadham	June-July
Sravanam	July-August
Bhadrapadam or Bhadra	August-September
Asviyujam or Asvin	September-October
Kartikam	October-November
Margasiram	November-December
Pushyam or Pausa	December-January
Magham	January-February
Phalgunam	February March

At the end of the compilation of each district the following are appended

(1) A calendar of common festivals celebrated in the district together with their description,

(2) A taluk-wise statement of all the fairs and festivals,

(3) A taluk-wise list of markets and *shandies*, and

(4) A month-wise list of fairs connected with the festivals. This was culled from the taluk-wise statement of the fairs and festivals

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, *etc*

The extraction of information from the filled in questionnaires was entrusted to Sri M K Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office Information was also gathered from other published literature, district gazetters, articles published in newspapers and journals such as 'Aradhana' and 'Andhra Prabha Weekly' *etc* The Research Assistant also conducted local enquiries in a few cases

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples *etc* , who assisted me in compiling the information I place on record my appreciation of hard and sustained services of my Deputy Superintendents Sarvasri K Purushotham Naidu, M. A , K V N Gowd, B Com , (Hons) and S Ashok Kumar, B Sc , LL B , for helping me in finalising the questionnaire and monographs The Tabulation Officer, Sri P Pattayya, the Section Head, Sri Y Ranganna, the Research Assistant, Sri M K Nagappa and the Upper Division Clerk, Sri S Ananda Thirtha have also been of assistance in bringing out this volume. My office Artist Sri M Krishnaswamy, assisted by Kumari Aravinda Chamakur has produced the Fairs and Festivals maps and other illustrations. The printing was ably supervised by Sri P. A Krupanandam, Supervisor

A CHANDRA SEKHAR,

SUPERINTENDENT OF CENSUS OPERATIONS, ANDHRA PRADESH

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village —

Name of Firka .—

Name of Taluk —

Name of District —

A. The Village :

1 Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance Give distance by road from Taluk and Sub-divisional Headquarters

2. Give an account of the history or legend, should there be any, connected with the origin of the village

3 What are the castes and classes that live in the village? What are the chief means of livelihood of the various sections of the population?

4. Give details of places of common religious worship?

5 What is the religion which majority of the villagers profess?

B. The Worship of deities and festivals in the village and fairs in connection with them

(i) The Worship of Deities & Festivals:

6. Name of the festival, its occasion and the time. (Give the English as well as Telugu dates)

7. How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it Is this festival a particular festival of the particular village/area/caste/class and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8 Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image Is this a common village deity or a personal or family deity? Is there any temple or "Sthan" (Sacred abode) for the deity in the village? If so, give a description of the same If the deity has no anthropomorphic[1] or Zoomorphic[2] image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

9 Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the saint or the 'Pir', and also narrate the history or any traditional story associated with his life

10 From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention if there is any special feature about the preparatory work of the festival Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasad' organised during the festival?

11 Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute?

12 To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari")

---

[1] Human form

[2] Animal form

13 Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14 Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate?

15 What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath *etc*, observed on any particular festival days?

(ii) The Fair

16 Where is the fair held? On how much land? To whom does the land belong — to an individual owner, or is it dedicated land? Are taxes, rents, gifts, *etc*, collected from the fair and festival? At what time of the day or night is the fair usually held? Is there any particular reason why the fair is held on this particular site?

17 How ancient is the fair? For how many days is it held? How many people attend? What are the main castes or classes from which the largest number of people are drawn? Name the neighbouring villages or unions from which people assemble? How many usually attend? What is the average ratio of males and females who attend the fair? What are the main conveyances by which the people and pilgrims travel to the fair?

18 From which places do the shop-keepers and stallholders come? Do the same sellers come regularly every year? What are the articles or commodities that are brought and sold most?

19 How many shops, stalls, booths, *etc*, are opened in the fair? How many sellers sit in the open spaces? What is the figure of hawkers and pedlars?

20 Of all the shops, stalls, booths and pedlars how many sell:

(a) Foodstuffs—sweetmeats, fried chips and other varieties of food

(b) Utensils — copper, brass, iron, glass, earthenware, *etc*

(c) Stationery — lanterns, torchlights, looking glasses, combs, and various other assorted goods.

(d) Medicine — Ayurvedic herbs, kaviraji, hakimi, *etc*

(e) Books and pictures — What are the most common types of books and pictures that sell best?

(f) Clothing materials — mill made, handloom products, piece-cloths, ready made garments, 'lungis', sataranjas, mats, *etc*

(g) Agricultural and artisanry implements— What are the articles and implements? Are sales of cattle, goats, birds and other animals transacted?

(h) Arts and crafts — Handloom products cane and bamboo products, clay and wooden dolls, earthenware, basketry, *etc* Which are the places from where these articles of arts and crafts usually come for sale? Do the sellers come regularly every year?

(i) Other miscellaneous articles

21 What facilities are available for the boarding and lodging of pilgrims or visitors? Are there any choultries? Are any special pandals erected? Is any public feeding organised? Do outside visitors and pilgrims stay for more than a day for the festival or fair?

22 What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jataras, theatres, musical soirees, *etc*, that are organised in the fair What are the most common themes of the jatra and theatres *etc*? Which parties come and from where do they come? Is there any dramatic or entertainment party in the village itself? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatara and theatres? Do the same parties come every year? How many people do see or hear and participate in all the the amusements?

23 Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival?

24 Other remarks Describe any other features

Name of correspondent

Address

Occupation:

Date of sending the reply

ఆంధ్రప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్రశ్నావళి

గ్రామం పేరు —

ఫిర్కా పేరు —

తాలూకా పేరు —

జిల్లా పేరు —

(ఎ) గ్రామం

1 గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి, అత్యంత సమీపంలో వున్న రైల్వేస్టేషను పేరు, దాని దూరం మోటారు లేక పడవమార్గం, దానిదూరం తెలుపండి. తాలూకా, సబుడివిజనుల ప్రధాన కార్యస్థానాల నుండి రోడ్డుద్వారా ఎంత దూరం ఉందో తెలియజేయండి

2 గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్యమేదైనా ఉంటే దాన్ని వివరించండి.

3 గ్రామంలో నివసించేవారి కులాలేమిటి? తరగతులేమిటి? వివిధవర్గాల ప్రధాన జీవనోపాధులేవటి?

4 సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5 గ్రామస్థులలో అధిక సంఖ్యాకులు ఏమతస్థులు?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా)

(1) దేవతల ఆరాధన, ఉత్సవాలు:

6 ఉత్సవం పేరు, సందర్భం, సమయం. (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలుకూడా పేర్కొనండి. ముఖ్యంగా తెలుగు మాసములో ఏతిధినుండి ప్రారంభమగునో వ్రాయండి)

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో దాన్ని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి తరగతికి మాత్రమే సంబంధించి, అంతవరకే పరిమితమై ఉన్నదా? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధినకు సంబంధించినదా? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగావివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబదేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయంగాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి దేవతకు మానవ రూపంగాని, జంతు రూపం గాని లేకపోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పేరుయొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పేరుయొక్క జీవితాన్నిగూర్చి, మత బోధనలనుగూర్చి సమగ్రంగా వివరించండి ఆయన జీవితానికి సంబంధించివున్న చరిత్రనుగాని, ప్రచారంలోవున్న ఏదేని కథనుగాని, తెల్పండి

10 దేవతారాధన, ఉత్సవం ఏ తేదీనుంచి ప్రారంభమవుతాయి? అవి ఎంతకాలం వరకు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింపబడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత ఉంటే దాన్ని పేర్కొనండి ఆరాధన, ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవారీగా వివరించండి మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సాముదాయక విందులు ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా?

11. ప్రజల కోర్కెల మన్నింపుకుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? పక్షులు లేక జంతుబలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

12 ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారియొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (పదవి)-వీటి పేర్లను తెలుపండి.

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా? హిందువులు కానివారి ఉత్సవాలలో హిందువులు పాల్గొంటారా? ఏ మేరకు ఆ విధంగా పాల్గొంటారు? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14 ఉత్సవ సందర్భంగా ఏ ప్రత్యేక మత వర్గానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

15. మత సంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా ఉపవాసాలు, విందులు, రాత్రిళ్ళు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీస్నానాలు మొదలైనవి జరుగుతాయా?

(11) జాతర లేక సంత (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా) —

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తిదా? లేక అది దేవత కల్పించబడిన స్థలమా? జాతర ఉత్సవాల్లో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా ఉందా?

17. జాతర ఎంతకాలంనుంచి జరుగుతున్నది? ఎన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంతమంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? ప్రజలు యాత్రికులు జాతర కెళ్ళడానికి లభించే ప్రధాన వాహనాలేమిటి?

18. దుకాణదారులు, అంగళ్ళవారు ఏ ఏ ప్రదేశాల నుంచి వస్తారు? వరసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా? ఎక్కువగా ఏఏ వస్తువులు, సరకులు తెచ్చి అమ్ము తారు?

19 జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంతమంది?

20 మొత్తం దుకాణాలు, అంగళ్లు, కొట్లు తిరుగుతూ అమ్మేవారిలో ఈ క్రిందివాటిని అమ్మేవెన్ని?

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతర ఆహార పదార్థాలు.

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు మట్టి పాత్రలు.

(సి) సామాను—లాంతర్లు, టార్చిలైట్లు, అద్దాలు, దువ్వెనలు, తదితర వస్తువులు.

(డి) మందులు—ఆయుర్వేద ఔషధులు, కవిరాజి, హకీమి మొదలైనవి

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏ ఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు చేనేత బట్టలు, ముక్కలు (కట్ పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజీలు, చాపలు మొదలైనవి.

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏఏ వస్తువులు, పరికరాలు అమ్మబడుతాయి? పశువులు, మేకలు, పక్షులు, తదితర జంతువుల అమ్మకాలుకూడా జరుగుతాయా?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టివస్తువులు, బుట్టలు మొదలైనవి మామూలుగా ఈ కళాత్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైనా వున్నాయా? ప్రత్యేకంగా పెండాలులు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటె ఎక్కువ కాలం వుంటారా?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసంకోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడుబల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైన వాటి వివరాలు పేర్కొనండి నాటకశాలలు మొదలైన వాటిలో సాధారణంగావుండే విషయాలేమిటి? ఏ ఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా? ఆ బృందనాయకుని పేరు, చిరునామా తెల్పండి నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం ఆవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యంగాని ఏదైనా ఇతర మత్తుపదార్థంగాని సేవించడం మతాచారందృష్ట్యా అవసరమా?

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి

విలేఖరి పేరు :—

చిరునామా —

వృత్తి —

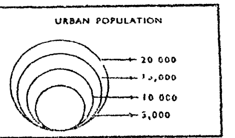
సమాధానం పంపే తేది :—

MEDAK DISTRICT

ANDHRA PRADESH

MEDAK DISTRICT





KARIMNAGAR DISTRICT

NIZAMABAD DISTRICT

WARANGAL DISTRICT

NALGONDA DISTRICT

HYDERABAD DISTRICT

MYSORE STATE

NARAYANKHED TALUK

NARAYANKHED (6,059)

ALLADURG

ANDOLE (JOGIPET) TALUK

ANDOLE (JOGIPET) (10,681)

MEDAK TALUK

MEDAK (15,891)

RAMAYAMPET

SIDDIPET TALUK

SIDDIPET (18,719)

GAJWEL TALUK

GAJWEL

NARSAPUR TALUK

NARSAPUR

ZAHIRABAD TALUK

ZAHIRABAD (13,075)

KOHIR (8,407)

SADASIVPET (12,286)

SANGAREDDY TALUK

MANJRA RIVER

HALDI RIVER

MANJIRA RIVER

FROM NANDED

FROM NIZAMSAGAR

FROM NIZAMABAD

FROM MANMAD

TO KARIMNAGAR

FROM BIDAR

FROM PARLI

FROM SHOLAPUR

TO VICARABAD

FROM VICARABAD

FROM SHANKARPALLI

FROM WADI

TO HYDERABAD

R.S.

URBAN POPULATION

20,000

15,000

10,000

5,000

STATE BOUNDARY

DISTRICT BOUNDARY

TALUK BOUNDARY

DISTRICT HEADQUARTERS

TALUK HEADQUARTERS

URBAN CENTRE WITH POPULATION

VILLAGES POPULATION 5000 AND ABOVE

RAILWAY BROAD GAUGE

RAILWAY METRE GAUGE

NATIONAL HIGHWAYS

STATE HIGHWAYS

OTHER ROADS

RIVER

77° 30' E

78° 00' E

78° 30' E

79° 00' E

N 18° 30'

N 18° 00'

N 17° 30'

Prepared at the Office of the Superintendent of Census Operations,

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SANGAREDDY TALUK

FAIRS AND FESTIVALS
SANGAREDDY TALUK
MEDAK DISTRICT, A P

ZAHIRABAD TALUK

ANDOLE (JOGIPET) TALUK

NARSAPUR TALUK

VICARABAD TALUK
HYDERABAD DISTRICT

CHEVELLA TALUK
HYDERABAD DISTRICT

HYDERABAD WEST TALUK
HYDERABAD DISTRICT

MEDCHAL TALUK
HYDERABAD DISTRICT

MANJIRA RIVER

FROM SHOLAPUR

FROM ANDOLE

FROM VICARABAD

TO SHANKARPALLE

FROM ZAHIRABAD

SANGAREDDY

1 MANSANPALLE
2 MALLIKARJANPALLE
3 CHANDAPUR
4 VENKATAPUR
5 SADASIVPET
6 KHAMBALPALLE
7 NANDIKANDI
8 MUBARAKPUR
9 MUNDEVUNPALLE
10 HARIDASPUR
11 KONDAPUR
12 MAREPALLE
13 SANGAREDDY
14 KANDI
15 [illegible]
16 RUDRARAM
17 PASHAMMAILARAM
18 BHANUR
19 ISNAPUR
20 CHITKUL
21 SULTANAPUR
22 [illegible]
23 [illegible]
24 [illegible]
25 POCHARAM
26 MUTHANGI
27 KARDANUR
28 [illegible]
29 [illegible]
30 [illegible]
31 TELLAPUR

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S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	8 MANSANPALLE	POCHAMMA JUNE JULY
2	25 MALLIKARJANPALLE	MALLIKARJUNASWAMY JULY AUG
3	42 CHANDAPUR	MANIKYA PRABHU NOV DEC
4	48 VENKATAPUR	VENKATESWARASWAMY JAN FEB
5	11 SADASIVPET	MANIKYA PRABHU NOV DEC
6	53 KHAMBALPALLE	POCHAMMA JUNE JULY
7	56 NANDIKANDI	RAMALINGESWARASWAMY JAN FEB
8	[illegible] MUBARAKPUR	MANIKYA PRABHU NOV DEC
9	69 MUNDEVUNPALLE	POCHAMMA JUNE JULY
10	76 HARIDASPUR	POTHULURI VEERABRAHMAM GARU A R MAY
11	77 KONDAPUR	DURGAMMA JUNE JULY
12	78 MA[illegible]PALLE	LAKSHMI NARAYANA NOV DEC
		KHASIM SAHEB APR MAY
13	I SANGAREDDY	DURGAMMA AUG SEP
14	93 KANDI	PANDURANGASWAMY OCT NOV
15	115 [illegible]DARAM	VENKATESWARASWAMY NOV DEC
16	116 RUDRARAM	GANADHIPATHI AUG SEP
17	117 PASHAMMAILARAM	POCHAMMA JULY AUG
18	119 BHANUR	SANGAMESWARASWAMY JAN FEB TO FEB MAR
	119 (a) [illegible] CHARLAGUDA	CHITTAR[illegible]A MAY JUNE
19	[illegible]	[illegible] KYA PRA[illegible] OCT NOV
20	122 CHITKUL	DURGAMMA JUNE JULY
21	127 SULTANAPUR	MALLANNA DEC JAN
22	129 AMINPUR	MALLIKARJUNASWAMY JAN FEB
23	134 RA[illegible] ESHWARBA[illegible] DA	ANJANEYASWAMY NOV DEC
24	136 PATANCHERUVU	NIZAMUDDIN SAHEED NOV DEC
25	137 POCHARAM	MALLANNA DEC JAN
26	138 MUTHANGI	DATHTHATREYA NOV DEC
27	139 KARDANUR	MALLANNA DEVUDU DEC JAN
28	140 GHANPUR	POCHAMMA JULY AUG
	140 (a) POTI	POCHAMMA JULY AUG
29	142 MANMOLE	SOMANNA NOV DEC
		MYLARAM MALLANNA DEC JAN
30	143 ELMELA	ANANTHA PADMANABHASWAMY DEC JAN
31	146 TELLAPUR	HABIB SAB DECEMBER

Prepared at the Office of the S[illegible] Census Operations Andhra Pradesh, Hyderabad

Section I

SANGAREDDY TALUK

Mansanpalle — Situated at a distance of 4 miles from the Gollaguda Railway Station and 6 miles from the Sankarapalle Railway Station

The total population of the village is 317 and it is made up of the following communities Caste Hindus—Kapu, Golla, Goundla, Chakali, Padmasale, Telugu, Pitch'guntla, etc , Scheduled Castes (50)—Mala, Madiga , and Muslims The chief means of livelihood of the people is agriculture

There is the only temple of Hanuman in the village Village deity Pochamma is worshipped in female form There is no temple as such for this deity

Pochamma Bonalu are celebrated in *Ashadham* (June-July) There is no fixed date for celebration of this festival *Naivedyam* is offered, goats and fowls are sacrificed to the deity The local devotees irrespective of the caste or creed congregate.

SOURCE *Sri Satyanarayana, Headmaster, Mansanpalle*

2. **Mallikarjanpalle** — Situated at a distance of 18 miles from Sangareddy As there is the temple of Mallikarjunaswamy in the village, it acquired the name Mallikarjanpalle

The total population of the village is 847 and it is made up of the following communities Caste Hindus—Kapu, Mutharacha, Padmasale, Jangam, Lingayat, Vaisya, Thammali, Brahmin, Kamsali, Kammara, Kummari, Chakali, Mangali, Vaddera, Goundla, etc , Scheduled Castes (150) and Muslims The chief means of livelihood of the people are agriculture and other hereditary occupations

The temples of Papamma, Pochamma, Hanuman, Gopalaswamy, Sangameswaraswamy, Bhulakshamma and Mallikarjunaswamy with the stone Sivalingam, serpent hood and the images of Nagas , Mahboob Subhani Darga and Hajrath Fakruddin Darga are the places of worship in the village.

Mallikarjunaswamy Uthsavam is celebrated for one month from *Sravana Suddha Padyami* to *Bahula Amavasya* (July-August) *Rudrabhishekam* and *bhajans* are performed every day. On the last day the deity is taken out in a procession Cocoanuts and *paramannam* (a sweet preparation) are offered This festival is of ancient origin and of local significance Lingayats are the chief patrons The local Hindus participate in the festival *Pujari* is a Lingayat with hereditary rights *Prasadam* is distributed to all and there is free feeding on the last day.

The devotees take river bath and observe fasting and *jagarana* during Mahasivaratri

SOURCE *Sri Chandaiah, Teacher, H M P School, Mallikarjanpalle*

3 **Chandapur** — Situated at a distance of 16 miles from the Sadasivpet Road Railway Station and Sangareddy

The total population of the village is 489 and it is made up of the following communities: Caste Hindus — Veerasaiva, Yadava, Byagari, Mangali, Scheduled Castes (211) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, sheep breeding and other traditional occupations

There is a *mandir* of Manikya Prabhu in this village constructed by a devotee by name Manikyamma in her patta land The stone image of Sangameswaraswamy is installed in this *mandir*

Manikya Prabhu Uthsavam is celebrated for 4 days from *Margasira Suddha Ekadasi* to *Chathurdasi* (November-December) On the first day there is free feeding for Veerasaiva Brahmins *Bhajans* are performed during all the nights On the second day there is free feeding for all the devotees that congregate The festival concludes with *darbar* of the Lord on the third day On Mahasivaratri day, i e , on *Magha Bahula Chathurdasi* (January-February) *pujas* are performed to Sangameswaraswamy and fasting is observed This festival is being celebrated for the past 10 years and many Hindu devotees, local and from the surrounding villages, congregate The entire expenditure for the celebration of this festival is borne by Manikyamma. A Veerasaiva Brahmin is appointed as *pujari*

SOURCE: *Sri Siddaiah Swamy, Patwari, Chandapur*

4 **Venkatapur** — Situated at a distance of 2 miles from Sadasivpet.

The total population of the village is 1,129 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Mutharacha, Padmasale, Golla, Mangali, Chakali, Kalali, Scheduled Castes (206)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and weaving.

The temples of Uradamma, Posamma, Hanuman, Mallikarjunaswamy and Venkateswaraswamy are the places of worship in the village

Venkateswaraswamy Aradhana is performed for 4 days from *Magha Suddha Ekadasi* to *Chathurdasi* (January-February) This festival is of ancient origin and of local significance Brahmins, the chief patrons, are the *pujaris* The local devotees, irrespective of caste or creed, congregate

Goats, fowls and sheep are sacrificed to deities Uradamma and Posamma whenever epidemics break out in the village.

During Sivaratri *bhajans* are performed in Hanuman and Mallikarjunaswamy temples Fasting and *jagarana* are observed during this period

SOURCE: *Sri Malla Reddy, Patwari, Venkatapur.*

5. Sadasivpet—Situated by the side of Sholapur-Hyderabad road at a distance of 10 miles from Warangapalle and 40 miles from Hyderabad About 500 years back Sadasivareddy, the Zamindar of Papannapet Estate, laid the foundation of the town. Hence the town is known as Sadasivpet

The total population of the town is 12,440 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (813) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and trade

Sri Rama Mandir with the images of Sri Rama, Lakshmana and Sita, Durgadevi temple with Her stone image and the tomb of Manikya Prabhu are the places of worship in the town

Manikya Prabhu Jatara is celebrated for 2 days from *Margasira Suddha Chathurdasi* to *Purnima* (November-December) The local Hindus participate in the Jatara.

Sri Rama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). *Rathothsavam* is celebrated during this festival The Patel and the Patwari are the chief patrons The local Hindus congregate *Pujari* is a Thammala *Puranakalakshepams* entertain the gathering

Durgadevi Jatara is celebrated for a day on *Ashadha Suddha Purnima* (June-July) Animals are sacrified and *bonams* are offered A procession of carts is held during this Jatara

SOURCE: *Sri G Veeresh Lingam, Assistant Teacher, Sadasivpet*

6. Khambalpalle — Situated at a distance of 3 miles from Sadasivpet motor route and 12 miles from Sangareddy.

The total population of the village is 438 and it is made up of the following communities Caste Hindus — Kummari, Golla, Sale, Goundla, Thalari, Scheduled Castes (127)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Venkateswaraswamy temple and the sacred abodes for the village deities Peddamma, Uradamma, Pochamma and Gali Pochamma represented by a stone image, and Beerappa are the places of worship in the village

Pochamma Devata Aradhana is celebrated for one month in *Ashadham* (June-July) Goats, fowls and sheep are sacrificed to the deity Intoxicants are used during this period

Fasting and *jagarana* are observed This festival is of ancient origin and of local significance Boya Ramaiah is the chief patron The local Hindu devotees participate *Prasadam* is distributed to all and there is free feeding

Sri Venkateswaraswamy Uthsavam is celebrated in *Sravanam* (July-August) The local Hindus participate. Gujjari Rajaiah, a Sale is the patron.

Uradamma Aradhana is also performed in *Sravanam* (July-August)

The other village deities are worshipped and animals are sacrificed whenever epidemics prevail in the village

SOURCE: *Sri S Viswanatham, Teacher, Khambalpalle.*

7. Nandikandi — Situated at a distance of 16 miles from the Sankarpalle Railway Station.

The total population of the village is 2,086 and it is made up of the following communities: Caste Hindus — Brahmin, Padmasale, etc, Scheduled Castes (499) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Ramalingeswaraswamy temple with the Lingam and the image of Parvati, Venkateswaraswamy temple, Varadabhavani temple and Pochamma temple are the places of worship in this village.

Sri Ramalingeswaraswamy Jatara is celebrated for 2 days in *Magham* (January-February). This festival is being celebrated for the past 10 years. The local devotees of all communities participate. *Pujaris* are Jowsi Vitamma and Ramakrishnaiah. There is free feeding on a small scale.

SOURCE: *Sri Narayan, Patwari, Nandikandi*

8 **Mubarakpur** — Situated at a distance of 2 miles from the Peddapur motor route, 6 miles from Sangareddy and 18 miles from the Sankarpalle Railway Station.

The total population of the village is 1,718 and it is made up of the following communities: Caste Hindus—Brahmin, Kurma, Telaga, Scheduled Castes (182) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Pochamma, Durgamma, Yellamma, Hanuman, Beerappa and Manikya Prabhu with the images in human form are the places of worship in this village.

Sri Manikya Prabhu Uthsavam is celebrated for 15 days from *Margasira Suddha Vidiya* to *Bahula Padyami* (November-December). Cocoanuts, sugar and flowers are offered to the deity. The devotees take river bath and observe *jagarana*. This festival is being celebrated for the past 15 years and is confined to this village only. Buchireddy is the chief patron. The local Hindus congregate. *Prasadam* is distributed to all.

A petty fair is held for 8 days with a few shops selling eatables, cocoanuts, etc.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* and *Dasami* (March-April). *Pujaris* are Brahmins.

SOURCE: *Sri Komati Sanganna, Patwari, Mubarakpur.*

9. **Mundevunpalle** — Situated at a distance of 6 miles from the Malkapur Railway Station.

The total population of the village is 737 and it is made up of the following communities: Caste Hindus—Kapu, Telaga, Balija, Vaisya, Golla, Kummari, Vadla, Goundla, Scheduled Castes (158)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture and other hereditary occupations.

The temples of Hanuman, Pochamma, Gangamma, Mysamma, Beeranna, Mallanna and a *darga* are the places of worship in this village.

Pochamma Bonalu is celebrated in *Ashadham* (June-July). There is no fixed date for celebrating this festival. Animals are sacrificed to the deity. The local devotees, irrespective of caste or creed, congregate.

Hanumandla Aradhana is performed in *Sravanam* (July-August) for 3 days. The local people congregate.

The villagers celebrate Durgamma Jatara once in three years and Beerappa Jatara once in two years.

SOURCE: *Sri Narayan Reddy, Patwari, Mundevunpalle.*

10. **Haridaspur** — Situated at a distance of 6 miles from Peddapur motor route, 8 miles from the Gollaguda Railway Station and 10 miles from Sangareddy.

The total population of the village is 586 and it is made up of the following communities: Caste Hindus — Gowda, Kamsali, etc, Scheduled Castes (74) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Veerabrahmamgaru represented by a banian tree on the outskirts of the village is worshipped. About 40 years back Mogalappa, a devotee of Veerabrahmam, worshipped this tree and performed penance along with his family for 12 years. It is believed that the sound '*Om*' was heard continuously for 15 days from that tree. People attributed some sanctity to the tree and started worshipping it.

Sri Pothuluri Veerabrahmamgari Aradhana is celebrated for 3 days from *Vaisakha Suddha Dasami* to *Dwadasi* (April-May). Many *sadhus* attend this festival. Cocoanuts, flowers and fruits are offered.

This festival is being celebrated for the past 40 years Gowdas are the chief patrons About 2,000 devotees, local and from the neighbouring villages, congregate, irrespective of caste or creed *Pujari* is a Kammara (Kamsali). There is free feeding

A small fair is held for 3 days Foodstuffs, eatables, etc , are sold at the fair About 2,000 people attend the fair *Bhajans* and dramas entertain the congregation

SOURCE: *Sri Sivaram, Teacher, Haridaspur*

11. Kondapur — Situated at a distance of 4½ miles from the Peddapur bus stage on Hyderabad-Bombay road The Peddapur stage is at a distance of 7 miles from Sangareddy and 38 miles from Hyderabad A cart track branches off to the village from the main road.

Kondapur has become prominent on account of the several archaeological findings excavated on one of the mounds near the village in the year 1940 A well organised site-museum maintained by the Government of India preserves the various types of relics discovered here They pertain to the period of the Satavahanas (75 B C to 225 A.D) who ruled the Trans-Vindhyan India extending to the Krishna in the South, Malwa and Kathiawar in the North with their capital at Pratishthana (Paithan) in Aurangabad District The following excerpts from the publications of the Archaeological Survey are of interest here, throwing light on the very advanced civilisation and culture that flourished in this area nearly 2000 years ago

"The Western end of the mound shows a Stupa 15′ in daimeter in the middle of a courtyard paved with brick and concrete, and traces of some cells and a small Chaitya Hall

There are six underground chambers (three of them double chambers with a partition wall in the centre) ranging in depth from 5 ft to 25 ft These are built of neat courses of brick laid in mud with the bottom paved with bricks laid flat or with small stones fixed evenly to the ground Since these chambers contained comparatively valuable articles like coins with their mounds, seals, terracotta figurines, beads, and ornaments of gold and other materials, it may be presumed that these are depositories or underground chambers for safe custody of valuables "[1]

"The pottery discovered at Kondapur consist of plain saucers and chatties of ordinary domestic use, 'ornamented pots, urns, incense burners and vases exhibiting potter's skill of a high order ' The sizes vary from the small ones with 18″ to 20″ in circumference and 7″ in height to the large ones with 9 ft in circumference and 3 ft in height The symbols on this pottery are Triratna, lotus design (in some cases full blown lotus), and Dharma-chakra "[2]

"It appears that some of these pieces of pottery were very costly or they were held in great regard for their religious or other associations This is evident from the fact that many of these pieces when they broke or cracked, iron joints with rivets were applied to them The holes were bored in the broken pieces with considerable skill, then joints were placed on both the sides of the fragments and nails were carefully riveted In one case it appears that joins were riveted in order to check the further progress of a crack So far as I know Kondapur alone has presented this novel feature of ancient pottery The iron joints, though considerably disintegrated in some cases, still preserve their original shape and size Wherever they have disappeared, we can clearly see the holes which must have been skilfully bored with a sharp iron drill "[3]

"Iron implements and weapons such as sickles, forks, hoes, knives, spear heads, chisels and nails (some of them corroded badly through the effect of moisture in the ferrous soils of Kondapur, so typical of parts of Deccan) and furnaces already alluded to and large earthen water basins (possibly for cooling the metal) found in such large numbers suggests considerable skill and experience in smithy work

x x x

Hollow figurines of Kaolin made in moulds (in two or more parts joined and fired) have been found in considerable quantities

x x x

About 2000 beads made of lapis lazuli, carnelian, onyx, jade, rock-crystal, amethyst, glass, shell and clay of a great variety of shapes and sizes have been found at Kondapur In ancient times the Deccan was noted for its bead industry as testified to by the great number of beads found at Paithan and Maski besides Kondapur "[4]

Thus, the village Kondapur is associated with immense archaeological importance sharing honours with such other sites in Andhra Pradesh as Nagarjunakonda and Amaravati in Guntur Discrict

The total population of the village is 2,055 and it is made up of the following communities Caste Hindus—Reddy, Goundla, Balija, Golla, Tenugu, Chakali, Mangali, etc., Scheduled Castes (226)—Mala, Madiga , Muslims and Christians The chief means of livelihood of the people are agriculture,

1 *Kondapur*, published by the Director of Archaeology, Government of Hyderabad (1953), p 3

2 *Ibid*, pp 6-7.

3 Khwaja Muhammad Ahmad, *Inscribed and Riveted Pottery from Kondapur*, published by the Archaeological Department, Government of Hyderabad (1950), p. 5.

4 *Kondapur*, *op. cit.*, pp. 8-10

agricultural labour and other traditional occupations

The temples of Hanuman, Manikya Prabhu and Sangameswaraswamy and of village deities Durgamma and Pochamma, and a mosque are the places of worship in the village There are also the *dargas* of Mahbub Subhani, Khaja Bande Nawaz and a *peerla chavidi* in the village There is a picture of Manikya Prabhu in that temple and the village deity Durgamma is represented by a stone image of 5′ height in human form There is a Sivalingam in Sangameswaraswamy temple

Durgamma Jatara is celebrated for one day in *Ashadham* (June-July) once in 2 or 3 years, according to the convenience of the villagers The devotees take bath in the local tank and offer cocoanuts and fruits to the deity Sheep and fowls are sacrificed in fulfilment of vows About 500 people of all communities, local and from the neighbouring villages, participate in the festival The *pujari* is a Goundla *Prasadam* is distributed to all

A few shops are open in this connection selling eatables, cocoanuts, bangles, etc

Bhajans are performed in the Manikya Prabhu temple every Friday by the local devotees. *Paravam*, prepared by the villagers through subscriptions, is offered as *naivedyam* in Hanuman temple in *Sravanam* (July-August) during the years when rains fail and is distributed to all as *prasadam*

SOURCE *Sri K Hanmanthareddy, Mali Patel, Kondapur*

12. Marepalle--Situated at a distance of 5 miles from Sadasivpet and 8 miles from the Morangpalle Railway Station by foot

The total population of the village is 1,448 and it is made up of the following communities: Caste Hindus—Golla, Goundla, Kapu, Padmasale, Vaisya, Scheduled Castes (9) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Lakshminarayanaswamy temple with the image in human form is the only place of worship in the village

Sri Lakshminarayana Jayanthi is celebrated for 3 days from *Margasira Suddha Chathurdasi to Bahula Padyami* (November — December) Offerings are made in cash or kind This festival is being celebrated for the past 13 years The devotees, local and from the neighbouring villages of all communities, participate in the festival Sri Vengaldas Manaiah, a Padmasale of Markandeyasa *gotram*, is the *pujari*

Sri Khasim Saheb Urs is celebrated for 3 days from *Vaisakha Suddha Chathurdashi* to *Bahula Padyami* (April-May) The local devotees congregate Social dinners are arranged during this Urs

SOURCE *Sri Anjaiah, Teacher, Marepalle*

13. Sangareddy — Headquarters of Medak District situated at a distance of 12 miles from the Sankarpalle Railway Station on Wadi – Hyderabad line of the Central Railway and 37 miles from Hyderabad

The Desais of Papannapet ruled over this place and their descendants are still receiving pension from the Government During the reign of Sankaramma several forts were constructed The first was the Sankarampeta fort from where Sankaramma ruled Allamaiah Chowdary, one of her subordinates, constructed the forts at Andole, Sangareddy and Sadasivpet in Sangareddy Taluk A portion of the fort and the stone gateways on the four sides can still be seen there

The total population of the town is 10,650 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Kshatria, Kummari, Kammara, Yerpula, Mangali Chakali, Bondili, Vadrangi, Scheduled Castes (1,266) — Mala, Madiga, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Manikya Prabhu temple with the photo of the saint and the idol of Dattatreya, Fathekhan Hajrath Darga, the temples of Sri Rama, Anjaneya, Narsimha, Vitaleswara, Sangameswara, Venkateswara, Basavanna and Durgamma, a mosque and a church are the places of worship in this town Dokkalamma, Durgamma and Yellamma are also worshipped Situated in the centre of the tank is a temple of Siva where Sivalingam is worshipped on Mahasivaratri

Durgamma Jatara is celebrated for 4 days from *Bhadrapada Bahula Tadiya* (August September) *Ganga thevadam* is the inaugural function of the Jatara On the first day the *pujari* accompanied by few devotees goes to Manjeera river, one and a half miles from the town with music On the next day a he-buffalo intended for sacrifice is taken to the river where after worshipping Gangadevata (water Goddess) the buffalo is washed and decorated with *pasupu* (turmeric), *kumkum* (vermilion) and neem leaves and brought to the temple in a procession to the accompaniment of music The water brought from the river is used for the worship of the *devata*. The

next day the buffalo is sacrificed before the deity Later the devotees sacrifice buffaloes, goats, rams and fowls At 3 o'clock the ground is sprinkled with cowdung water and decorated with *muggulu* (designs drawn with rice flour) At this spot a heap of cooked rice and mutton is kept as offering to the *devata*. This rice and mutton is distributed to the servants of the temple Then an unbaked earthen pot is buried upto its neck and a winnow placed over it A woman of the Yerpula caste who sits on the winnow gets possessed and predicts the future events The day closes with *gavu pattuta* One person representing Pothuraju, brother of Durgamma and other *gramadevatas*, is smeared with *pasupu* and *kumkum* and decorated with few neem leaves round his head, neck and waist Carrying a lamb, he goes round the temple five times and bites the throat of the lamb He is believed to be possessed Cold water is poured over his head and toddy offered to him On the third day the devotees go round the temple 5 times with *bonalu* (cooked rice kept in earthen vessels or winnows with a burning lamp kept on it) Carts and bullocks are decorated with flowers and coloured saris and taken round the temple This is an ancient festival confined to the town and a few neighbouring villages The people of the town, particularly of the locality, contribute funds and celebrate the festival About 2,000 Hindus and Muslims of the town and a few from neighbouring villages congregate *Pujari* is a Bondili *Prasadam* is distributed on the *bonala* day

Fathekhan Hajrath Urs is celebrated for 3 days during *Rajab* (November—December) On the first day the *darga* is decorated with dots of sandal paste and flowers and on the second day the flag of the saint is taken out on a horse back to the accompaniment of music Devotees liquidate their vows on this day by worshipping the *darga* and offering fruits, flowers and cash. Display of fire works is done on a large scale. *Quavali* (singing in praise of the saint) is the main function on the third day. Musicians from Bedar and Hyderabad take part in this function The patrons are Muslims and Hindus About 800 Muslims from Sangareddy and its neighbouring villages congregate. The priest is a Muslim. More than 1,000 persons are fed on the third day. The managers of this Urs celebrate Moharram on a big scale which attracts a huge gathering of about 5,000 Hindus and Muslims from the neighbouring villages

A fair is held on both the occasions. About 20 shops sell fruits, flowers, eatables and fancy goods and about 50 shops from Hyderabad, Zahirabad and Bedar sell eatables, utensils, clothes, glassware and fancy goods

Sri Rama Kalyanam is celebrated in Sri Rama temple for 3 days from *Chaitra Suddha Navami* (March—April) The birth of Lord Rama is celebrated on *Navami* and *Kalyanothsavam* (Marriage function) on *Dasami* The function culminates with the procession of the Lord in a palanquin and *vasanthothsavam* on *Ekadasi* This is an ancient festival confined to the town About 600 Hindus take part in the festival The *pujari* is a Brahmin and *prasadam* in the form of *panakam* and *pannaram* are distributed to all on *Navami*

Sri Manikya Prabhu Jayanthi is celebrated with great devotion for 5 days annually in Manikya Prabhu Mandiram (temple) Manikya Prabhu is believed to be the incarnation of Daththathreya and is called Daththavathara Marthanda Manikya Prabhu He is also considered as Sakalamatha Sthapitha Marthanda Manikya Prabhu as He is believed to represent the Trinity (Brahma, Vishnu and Siva) in one

One day Narada narrated to Saraswati, Mahalakshmi and Parvati, the divine consorts of Brahma, Vishnu and Siva respectively the greatness of Anasuya, the reputed *pathivratha* (devoted wife) and wife of Athri Mahamuni, and told them that there is nothing impossible for her On hearing this the divine consorts became sore and wanted to foil her *pathivrathyam* They forced their husbands to foil the *pathivrathyam* of Anasuya The Trinity approached Anasuya in the guise of mendicants when her husband was away and requested for food When she was about to serve food they insisted that she should serve the food nude and threatened that they would decline her hospitality if she failed to do so Anasuya was at first perplexed Soon she could discern who they were and why they made such an abominable request She turned them into little babies and fed them She restored them to their original form only when the divine consorts begged her to pardon, acknowledging her superiority over them in *pathivrathyam* When Athri Mahamuni came to know of this incident he granted a boon to Anasuya according to which the Trinity would be reborn as her son The result was the birth of the three faced Daththathreya representing the Trinity in one Manikya Prabhu believed to be the incarnation of Daththathreya was born in Kalyani, about 24 miles from Gulbarga, now in Mysore State, and previously in the erstwhile Nizam's dominion, Manohara and Bayadevi, an issueless couple, wor-

shipped Lord Parameswara with great devotion and begot a son who was dumb Even as a child he spent most of his time in retirement and silent prayers This Brahmin boy began to speak fluently soon after *upanayanam* and *upadesam* of Gayathri *manthram* He was named Dadabai and became the student of one Sadanandaswamy who informed the parents about the greatness of the boy as a *yogi* in his previous birth and advised them to perform Dathathathreya *charithra parayanam* (reading of the life of Dathathathreya) for 16 years and arrange Brahmana *samaradhana* (feeding the Brahmins) at the end

At the end of the sixteenth year Lord Dathathathreya appeared before Bayadevi in a dream with His four dogs, *koupinam* (loin cloth) and *jole* (beggar's bowl) and revealed to her that He would be born as her son Bayadevi became pregnant and several women including Harijans, Muslims and Christians began to visit her in scores everyday with presents of flowers, fruits and choicest sweets The news about the devoted couple and the birth of a boy spread far and wide and soon reached the ears of the ruling Nawab of Kalyani Strangely enough, the Nawab developed so great a reverence to the new born child that he paid a visit with a retinue of officers, infantry, camels, horses and elephants and jewels, worth over a lakh The child wore jewels worth a lakh of rupees and the Nawab ordered Police protection and escort to the boy till his seventh year The boy began to show signs of divinity and rejected worldly pomp After *upanayanam* and Gayathri *manthropadesam* he began to repeat several *manthras* and recite slokas This surprised one and all From His eighth year he began to confound the parents and the Police by disappearing suddenly into the forest

Ambilakunda is a *sarovaram* (lake) in the midst of a forest near Umnabad, 40 miles from Kalyani On the bank of the *sarovaram* there was the tomb of a saint and the Kulakarni of Umnabad was surprised to see a ten year old boy alone in the midst of the thicket doing *pradakshinam* (going round the tomb) in great devotion to the tomb When the Kulkarni tried to follow the boy deep into the jungle the boy turned into a tiger and the much freightened Kulakarni returned home Back in the house, the Kulakarni was fervently praying for the safe delivery of his wife The boy whom he saw in the forest appeared before him on a horse back and wished the woman safe delivery The Kulakarni could recognise that he was the same baby whom he had seen with Bayadevi, his old acquaintance and the one in the forest and offered him a bale of *laddu*, half of which was returned

Dadasaheb, the first brother aged sixteen was leading a life of a *sanyasi* and always engaged in penance Manikya Prabhu disappeared from Kalyani and could not be traced by the Nawab's Police The parents and the youngest son Thakya Saheb went to the forest in search of Prabhu leaving the first son to look after the chain of visitors at Kalyani for Prabhu's *darsan* When the search proved futile, they commenced penance on the banks of Ambilakunda performing Dathathathreya *japam* Prabhu appeared before them with a tiger and immediately disappeared Later, Lord Dathathathreya revealed to them that their first son would become a *sanyasi*, the second a great soul who would save the world from evil and that their third son would look after their home

Prabhu spent a year in a cave and set out on pilgrimage to Pandaripur on the banks of Chandrabhagha in Mysore State On the way his disciple complained of hunger and Prabhu at once changed the surrounding forest into an *ashram* where the maids of the *ashram* served them food The river near Pandaripur was in full floods and there were no boats for them to cross the river Yet the party found themselves on the other bank where they were received and entertained with food by a Brahmin couple who were none other than Lord Panduranga and Rukhamabai (Rukmini Devi) During his wanderings, while he was at Kalyani, he displayed his super human powers and gave relief to several suffering devotees He proved to his followers that a Muslim saint was no other than Lord Dathathathreya testifying that the Trinity can assume the form of the founders of other religions in the world On one occasion he fed over 10,000 with a morsel of food One Rajamma consoled a boy by giving eight marbles he lost in a play. The boy blessed her with eight children and when she returned home she found the boy in the place of the idol in the *puja* room The boy was no other than Manikya Prabhu When some people were carrying the body of a woman to the cremation ground, Prabhu asked them whether they would burn a living woman At once the woman got up A Brahmin boy over-ate at a ceremony and later died The ceremony could not be continued on account of the pollution. Prabhu brought the boy back to life and the ceremony was continued.

One day Prabhu who was admidst his devotees abruptly removed his upper garment and shut him-

self in a room Four months afterwards a rich merchant came to Kalyani and revealed how at that very moment Manikya Prabhu saved him and his cargo worth lakhs of rupees from a storm in the mid-ocean He gave three lakhs to Prabhu and fed 50,000 Brahmins When Bolanath, a great devotee, persisted that he should be helped to go to heaven, Prabhu made him fly in the sky in the presence of his devotees Muslims who challenged his title of Sarvamatha Sthapanacharya invited him for dinner and served meat preparations Prabhu converted them into sweets, fruits and flowers and the liquor into milk When Nizim-ul-Mulk invited him offering a Jagir with an annual income of Rs 7,000 He rejected the offer stating that if the Nizam approaches Him, He would give him a much better kingdom. He displayed divine powers for fortyfive years and fulfilled the desire of Venkamma who wanted to die earlier so that Prabhu can build the *samadhi* for her on *Margasira Suddha Sapthami* (November-December) Prabhu Himself gave up His mortal remains on *Margasira Suddha Ekadasi* at Manikyanagar in Umnabad

Prabhu Jayanthi is being celebrated from *Margasira Suddha Ekadasi* to *Purnima* (November-December) on a grand scale at Manikyanagar A large concourse of people from Telangana, Karnataka and Maharashtra and Northern India participate in the festival At Sangareddy the celebration is on a very modest scale with *abhishekam* during 5 days and *rathothsavam* on *Purnima* The following is the *dhyanam* and *mangalacharanam* in the Manikya Prabhu temple

భక్తకార్య కల్పద్రుమ గురుసార్వభౌమ
Bhakthakarya kalpadruma Gurusarvabhowma

శ్రీమద్రాజాధిరాజ యోగిమహారాజ
Sreemadrajadhiraja Yogi maharaja

త్రిభువనానంద అద్వై అభేద
Tribhuvanananda Adhvai Abheda

నిరంజన నిర్గుణ నిరాలంబ
Niranjana Nirguna Niralamba

పరిపూర్ణ సదోదిత
Paripurna Sadoditha

సకలమతస్థాపిత సద్గురు
Sakalamathasthapitha Sadguru

మాణిక్యప్రభు మహారాజునికి జై
Manikya Prabhu Maharajuniki Jai

HARATHI

చిద్భానైక జ్ఞాన మంగళా మాణిక్య
Chidbhanaika Jnana Mangala Manikya

మనోహరాఖ్య సత్యప్రియ విశ్వ మంగళా
Manoharakhya Sathyapriya Viswa Mangala

This is a twenty-year old celebration confined to Sangareddy only The devotees are the chief patrons About 1,500 devotees congregate irrespective of caste or creed *Pujari* is a Maharashtra Brahmin *Prasadam* is distributed

SOURCE 1 *Mahabhaktha Vijayam*
2 *Supplemented by the Research Assistant for Fairs and Festivals, Kurnool*

14 Kandi — Situated at a distance of 5 miles from Sangareddy and 10 miles from the Sankarpalle Railway Station

The total population of the village is 3,184 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Telaga, Chakali, Mangali, Kammara, Kummari, Kamsali, Scheduled Castes (525)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

Lord Pandurangaswamy temple with His stone image in human form is an important centre of worship in this place It was constructed about 100 years back by the Deshmukhs or Jagirdars of Kandi. The other places of worship are the temples of Manikya Prabhu, Kesavaswamy, Anjaneya, Lakshminarayanaswamy, Pochamma, Sangameswaraswamy, Siva, Radhamma, Vyasa, Narada, Gangabhagirathi and Pundareekaswamy

Sri Pandurangaswamy Jatara is celebrated for 14 days from *Kartika Suddha Purnima* to *Bahula Triodasi* (October-November) In fact it commences a day earlier with *sankalpam* and *punyahavachanam* in the morning and *ankurarpanam* in the night The rituals observed on *purnima* are flag hoisting and *puja* in the morning and *bheri puja* (worship of the big drum in the temple), *devatavahanam* (invocation to 33 *devatas*), *homam* and *baliharanam* (offering cooked rice to *Ashtadikpalakas* at the eight directions) in the evening *Baliharanam* is continued till *Suddha Sapthami* On *Bahula Padyami* and *Vidiya* the Lord is taken out in a procession on a palanquin from the temple to the Kalyanamantapam On the morning of *Tadiya* the Lord is taken out in a procession on *Suryavahanam* and in the night on *Chandravahanam* On *Chaviti* there is *pallakisava* in the morning and *srimanthapuja* in the evening The Lord proceeds to the Kalyanamantapam on *Asvavahanam* followed by Ammavaru who offers Him

the marriage clothing and completes the *vedurukollu* function *Kalyanothsavam* on *Panchami*, *Garudaseva* on *Ashtami* and car festival on *Sapthami* are the other important functions This festival is being celebrated for the past 80 years Devotees from the neighbouring villages congregate Krishna Rao Deshmukh, one of the Jagirdars of Kandi and the founder of the temple, is responsible for celebrating the festival on a large scale At present Panduranga Rao Deshmukh, a descendant of the family who has been recognised as the hereditary trustee, is managing the affairs of the temple About 2,500 Hindu devotees from the neighbouring villages participate in the festival *Pujari* is a Brahmin of Harithasa *gotram* with hereditary rights *Prasadam* is distributed to all

In this connection a fair is being held near the temple for 6 days from *Bahula Sapthami* to *Triodasi* for the past 80 years Eatables, utensils, lanterns, mirrors, combs, books, clothes and toys are sold

There is a choultry at Kandi meant for the visitors

SOURCE: *1. Sri T Eswar Singh, Teacher, Kandi*
2. Improved by the Research Assistant for Fairs and Festivals, Kurnool by a visit to the place

15 **Lakdaram** — Situated at a distance of 3 miles from Rudravaram and 12 miles from Sangareddy

The total population of the village is 1,874 and it is made up of the following communities · Caste Hindus — Brahmin, Vaisya, Jangam, Kapu, Perika, Gowndla, Sale, Golla, Kuruma, Chakali, Mangali, Uppara, etc , and Scheduled Castes (271)—Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Hanuman, Mallanna and Venkateswaraswamy with the stone image in human form are the places of worship in the village

Sri Venkateswaraswamy festival is celebrated for 7 days from *Margasira Bahula Padyami* to *Sapthami* (November-December) Arrangements for the festival are made five days in advance *Ankurarpana* on *Padyami*, *dhwajarohana* on the morning *of Vidiya* and *asvaseva*, *homam* and *baliharana* in the evening, *kalyanothsavam* and Hanuman *seva* on *Tadiya*, *garuda seva* on *Chaviti*, *Ponnaseva* and *rathothsavam* on *Panchami*, *purnahuti* on *Shashti*, and *nagabali*, *devatodvasana* and *dopuseva* on *Sapthami* are the rituals observed during this festival. This festival is being celebrated for the past 150 years and is of local significance The chief patrons are Brahmins and Kapus The local devotees congregate *Pujari* is one Ramaiah, a Brahmin of Kasyapasa *gotram* with hereditary rights *Prasadam* is distributed to all

Seva is performed to the Lord during Ugadi, Dasara, Deepavali and Holi.

SOURCE *Sri A Narayana, Headmaster, Lakdaram*

16. **Rudraram** — Situated at a distance of 8 miles from Sankarapalle and 9 miles from Sangareddy

The total population of the village is 1,644 and it is made up of the following communities Caste Hindus—Kapu, Mutharacha, Gowda, Vadla, Kammara, Sale, Pichiguntla, Bhatraju , Scheduled Castes (254) , Muslims and Christians The chief means of livelihood of the people are agriculture and other hereditary occupations

The temple of Ganadhipathi situated at a distance of 1½ miles from the village with the stone image is the only place of worship.

Sri Ganadhipathi Uthsavam is celebrated for 6 days from *Bhadrapada Suddha Chaviti* to *Navami* (August-September) The festival commences with *bhajan* and concludes with *rathothsavam* The expenditure for the festival is met by the villagers. This festival is of ancient origin and is of local significance The local devotees of all communities participate There is free feeding on a small scale.

SOURCE *Patwari, Rudraram*

17. **Pashammailaram** — Situated at a distance of 3 miles from Rudraram, 5 miles from the Nagulpalle Railway Station and 14 miles from Sangareddy

The total population of the village is 840 and it is made up of the following communities Caste Hindus--Kapu, Telaga, Vadla, Kammara, Padmasale, Kuruma, Goundla, etc , Scheduled Castes (181) —Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Hanuman, Lakshamma, Mysamma, Berappa, Mallanna, Pochamma with the stone image and a *darga* are the places of worship in the village.

Pochamma Bonalu are celebrated for 3 days in *Sravanam* (July-August) Decorated carts are taken round the temple and animals are sacrificed This festival is of ancient origin and of local significance. The local devotees, irrespective of caste or creed, congregate

Pujas are performed to Mysamma, Maremma and Lakshamma deities in *Ashadham* (June-July). Animals are also sacrificed.

Kurumas are the chief patrons of Beerappa festival which is celebrated once in three years

Bhajans are performed in Hanuman temple during *Sravanam* (July-August)

SOURCE: *Sri Venkata Ramrao, Patwari, Pashammailaram.*

18 **Bhanur** — Situated at a distance of 4½ miles from the Sankarpalle Railway Station

The total population of the village is 1,591 and it is made up of the following communities Caste Hindus—Kapu, Kurma, Lingayat, Padmasale etc , and Scheduled Castes (268) The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Hanuman, Mahalingam, Pochamma, Durgamma and Sangameswaraswamy with the stone Sivalingam are the places of worship in the village

Sri Sangameswaraswamy Jatara is celebrated for 7 days from *Magha Bahula Dasami* (January-February) to *Phalguna Suddha Padyami* (February-March). Cocoanuts, flowers and fruits are offered to the deity This festival is being celebrated for the past 30 years and is of local significance The chief patron is Sangaiah, a Jangam The local Hindus congregate *Pujari* is Vallabha Rao, a Brahmin.

Sri Beerappa Jatara is celebrated for 4 days from *Phalguna Suddha Sapthami* to *Dasami* (February-March).

During Gokulashtami and Sivaratri the devotees bathe in the river and observe fasting.

Chittaramma is worshipped in human form by the villagers of Kancharlaguda, a hamlet of this village. There is no temple as such for this deity.

Chittaramma Jatara is celebrated for 3 days in *Jaistham* (May-June). Festival arrangements are made 8 days in advance Sheep are sacrificed to the deity This Jatara is being celebrated for the past 12 years The local devotees, irrespective of caste or creed, congregate There is free feeding during this Jatara.

SOURCE : *1 Sri R. Sharanappa, Teacher, Bhanur.*
2 Sri D. Anjaiah, Teacher, Bhanur

19 **Isnapur** - Situated at a distance of 11 miles from Sangareddy and 25 miles from Hyderabad

The total population of the village is 956 and it is made up of the following communities Caste Hindus—Kapu, Mutharacha, Lingayat, etc , and Scheduled Castes (187) The chief means of livelihood of the people is agriculture

The wooden image of Durga enshrined in a temple and Manikya Prabhu are worshipped

Sri Manikya Prabhu Jayanthi is celebrated for a day in *Kartikam* (October-November) *Bhajans* are performed during the night The Village Heads are the patrons The local devotees of all communities congregate *Pujari* is Mutharacha There is free feeding on the festival day

Pujas are performed to Durgamma in *Ashadham* (June-July) Animals are sacrificed to the deity

SOURCE : *Sri K Raghunadha Rao, Teacher, Isnapur*

20 **Chitkul**—Situated at a distance of one mile from the Hyderabad—Bombay road and 10 miles from Sangareddy

The total population of the village is 915 and it is made up of the following communities Caste Hindus—Kapu, Golla, Kurma, Kummari, Kamsali, etc , and Scheduled Castes (275)—Mala, Madiga The chief means of livelihood of the people is agriculture

The temples of Gopalaswamy, Durgamma with the stone image and Posamma represented by wooden image are the places of worship in the village

Durgamma Jatara is celebrated once in 3 years for a period of four days in *Ashadham* (June-July). Festival arrangements are made a week in advance Goats, fowls and sheep are sacrificed in the first two days and some devotees get possessed of the deity On the fourth day, decorated carts are taken round the temple and *bonalu* are offered. This festival

is of ancient origin and is confined to the neighbourhood The patrons belong to Scheduled Caste The devotees, local and from the neighbouring villages, congregate irrespective of caste or creed *Pujari* is a Telaga

SOURCE *Sri I Mallaiah, Teacher, Chitkul*

21. **Sultanapur** — Situated at a distance of 4 miles from the Lingampalle Railway Station and 20 miles from Sangareddy

The total population of the village is 1,055 and it is made up of the following communities Caste Hindus — Mutharacha Goundla, Vaisya, etc , and Scheduled Castes (239)-Mala, Madiga The chief means of livelihood of the people is agriculture.

Mallanna represented by foot-prints on a stone is worshipped in the village There is no temple or image of the deity

Sri Mallanna Jatara is celebrated for a day on *Pushya Suddha Navami* (December-January). On this day the marriage of the foot-prints is performed and the foot-prints taken in a procession with *bonams* The story of Mallanna is narrated in the night This festival is being celebrated for the past 3 years on subscriptions from the villagers About 300 devotees, local and from the nearby villages, irrespective of caste or creed, congregate Gollas are the *pujaris*

In this connection a fair is held for a day near the place of worship About 300 people, local and from the nearby villages, attend the fair. A few shops sell eatables, etc

SOURCE *Sri Abdul Khadar, Teacher, Sultanapur*

22. **Aminpur** — Situated at a distance of 3 miles from the Lingampalle Railway Station and 27 miles from Sangareddy

The total population of the village is 1,507 and it is made up of the following communities Caste Hindus — Kapu, Mutharacha, Kummari, Chakali, Lingayat, Thammalla, etc , Scheduled Castes (332) and Muslims The chief means of livelihood of the people are agriculture and other hereditary occupations

The temple of Mallikarjunaswamy with the stone Sivalingam on Beeramgudagutta is the only place of worship in the village

Sri Mallikarjunaswamy Jatara is celebrated for 3 days from *Magha Bahula Triodasi to Amavasya* (Janury-February) This festival is of ancient origin and confined to the nearby villages. Sri Mukundaiah, a Lingayat, is the chief patron About 700 devotees, local and from the nearby villages, congregate, irrespective of caste or creed The trustee of the temple is Sri Chakraraju, a native of Secunderabad *Pujari* is Sri Mahanandiah, a Lingayat

A fair is held in this connection for 3 days near the temple premises About 700 people, local and from the nearby villages, attend the fair Eatables, earthenware, mirrors, combs and photos are sold

SOURCE --*Sri Ramchandraiah, Patwari, Aminpur*

23. **Rameshwarbanda** — Situated at a distance of 3 miles from the Patancheruvu bus road, 5 miles from the Lingampalle Railway Station and 16 miles from Sangareddy

The total population of the village is 265 and it is made up of the following communities: Caste Hindus — Kapu, Gowda, Mutharacha, etc., and Scheduled Castes (83)—Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Pochamma, Durgabhavani, Anjaneyaswamy, Ugra Narasimhaswamy with the images in human form, Mallikarjunaswamy with the Sivalingam and the image of Basaweswara are the places of worship in this village.

Ramagiri Jatara is celebrated for 3 days from *Margasira Suddha Triodasi* to *Purnima* (November-December) Sathyanarayanaswamy *vrathams* are performed by the devotees in the *mantapam* in pursuance of their vows *Pulihora* and *paramannam* are offered to the Lord This Jatara is being celebrated for the past 6 or 7 years and confined to the nearby villages The villagers are the chief patrons The devotees, local and from the nearby villages, congregate *Pujari* is a Brahmin. *Prasadam* is distributed to all

A fair is held in this connection near the temple for one day Eatables, cocoanuts, etc , are sold at the fair

SOURCE —*Sri Rajaiah, Rameshwarbanda.*

24. Patancheruvu— Situated at a distance of 5 miles from the Lingampalle Railway Station, 16 miles from Sangareddy and 20 miles from Hyderabad on Hyderabad– Bombay road

The village is believed to be an ancient one with some historical importance It was the last entrance of the Kalyanipattanam The recent excavations of several Jain images, Sivalingams, images of *Nandi*, Mahishasuramardani, *Nagas*, elephants and Mahavira lend support to the belief that this place must have been an important place in the hoary past It is believed that the notorious King Talapeetaraju ruled over this village The story is that he used to kill a man every day and use his head as *peetam* (seat) So he came to be known as Talapeetaraju He is reputed to have practised the daily habit of--

> అలికి కోసి కళ్ళముచేసి వడ్లు దంచి భుజిం-
> Aliki, kosi, kallamuchesi, vadlu danchi, bhujin-
> చువాడు
> chuvadu
>
> (Clean the house or kitchen floor, cut the paddy, harvest it the same day, convert paddy into rice)

This exaggerated expression indicates the personal interest taken by the King in agriculture This place was also the target of Muslim vandalism Aurangazeb who invaded the village converted many temples into mosques Even today relics of a Kalyanamantapam are found in the mosques situated in the heart of the village

The total population of the village is 3,637 and it is made up of several sub-communities of Caste Hindus , Scheduled Castes (603) — Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

Sri Rama temple with the 1½ feet stone images of Sita, Rama and Lakshmana and the temples of Manikya Prabhu, Anjaneyaswamy and Mahadeva, Nizamuddin Shaheed Darga, with his tomb and two other *masjids* are the places of worship in this village The seven female images are believed to be the sisters of the popular village deity Pochamma.

Nizamuddin Shaheed, one of the army officers of Aurangazeb, died in action. In memory of this valient soldier, a tomb was erected

Nizamuddin Shaheed Urs is celebrated for a day on the 6th day of *Rajab* (*Pushyam* or November-December) The local Muslim devotees participate in the Urs The priest has hereditary rights Formerly, he was paid a monthly salary by the Government For the past 12 years Government have stopped payments

Village deity Pochamma with the idols of her seven sisters in seven niches is worshipped

Pochamma Panduga is celebrated in *Vaisakham* (April-May) but there is no fixed date Goats and fowls are sacrificed to the deity Mutharachas are the *pujaris* with hereditary rights The devotees observe fasting and *jagarana* during Sivaratri

SOURCE *Sri T Manaiah, Teacher, Zilla Parishad High School, Patancheruvu*

25. Pocharam — Situated at a distance of 6 miles from the Lingampalle Railway Station and 15 miles from Sangareddy

The total population of the village is 659 and it is made up of the following communities Caste Hindus—Kshatria, Kapu, Padmasale, Kurma, Goundla, Mutharacha, etc , Scheduled Castes (139) and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

Mallanna is worshipped in the form of a stone image There is no temple for this deity in the village

Sri Mallanna Jatara is celebrated for 2 days on *Pushya Bahula Saptham*i and *Ashtami* (December-January) Festival arrangements are made on the previous evening *Bonams,* cocoanuts and flowers are offered Decorated carts are taken round the temple This festival is of ancient origin and is of local significance The villagers are the patrons The local devotees, irrespective of caste or creed, congregate *Pujari* is Narayansing

Fasting and *jagarana* are observed by the devotees during Sivaratri

SOURCE *Sri Venkaiah, Teacher, Pocharam*

26 Muthangi — Situated by the side of the Bombay-Hyderabad road at a distance of 8 miles from the Lingampalle and Sankarpalle Railway Stations

The total population of the village is 1,188 and it is made up of the following communities Caste Hindus—Kapu, Vaisya, Brahmin, Tenugu, Padmasale, Chakali, Mangali, Goundla, etc, Scheduled Castes (235)-Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

The temple of Pochamma, Yellamma, Anjaneyaswamy, Vighneswara and Daththatreya with the stone image are the places of worship in the village

Sri Daththatreya Uthsavam is celebrated for 6 days from *Margasira Suddha Ekadasi* to *Bahula Padyami* (November-December) Cocoanuts, *annabali* (offering of coloured rice) and skirts are offered to the deity *Bhajans*, Sathyanarayanaswamy *vrathams*, fastings and *varnams* are performed This festival is being celebrated for the past 100 years The chief patrons are Brahmins and followers are Kapus The local Hindu devotees congregate *Pujari* is a Brahmin of Srivathsasa *gotram* There is free feeding

SOURCE *Sri D Narasimhulu, Teacher, Muthangi*

27. Kardanur — Situated at a distance of 2 miles from Patancheruvu, 4 miles from the Nagulpalle Railway Station and 15 miles from Sangareddy

The total population of the village is 378 and it is made up of the following communities Caste Hindus — Kapu, Telaga, Vadla, Kurma, Kammara, Medara, Goundla, etc, Scheduled Castes (154) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

There are temples of Mallanna with the stone image, Pochamma, Durgamma and Anjaneyaswamy, and a mosque in this village.

Sri Mallanna Devuni Uthsavam is celebrated for one week during Sankranti in *Pushyam* (December-January) The festival commences a week before Sankranti and concludes on Sankranti day The decorated carts are taken round the temple *Bhajans* are performed and *jagarana* is observed *Bonams* are offered to the deity This festival is being celebrated for the past 2 years The chief patrons are Kurmas Local devotees of all communities participate in the festival *Pujari* is a Golla. *Teertham* and *prasadam* are distributed to all.

Pujas are performed to Durgamma and Pochamma in *Ashadham* (June-July). Animals are sacrificed to the deities in fulfilment of vows. The patrons and *pujaris* are Telagas

SOURCE *Sri Venkata Rao, Patwari, Kardanur*

28 Ghanpur — Situated at a distance of 3 miles from the Nagulpalle Railway Station and the Muthangi bus route and 5 miles from Patancheruvu Poti is the hamlet of this village situated at a distance of 3 miles from the Nagulpalle Railway Station and the Muthangi bus route and 4 miles from Patancheruvu.

The total population of the village is 1,950 and it is made up of the following communities Caste Hindus — Kummari, Kamma, Avusali, Chakali, Mangali, Vaddera, Kapu, Kurma, etc, and Scheduled Castes (239) The chief means of livelihood of the people are agriculture and other traditional occupations

Pochamma temple with the black stone image of the deity, Anjaneyaswamy temple and Lingamaiah temple are the places of worship in the village. Pochamma temple with the black stone image and Anjaneyaswamy temple are the places of worship in Poti, hamlet of Ghanpur

Pochamma Bonalapanduga is celebrated for one day in *Sravanam* (July-August) There is no fixed date for celebrating this festival Goats, fowls and sheep are sacrificed to the deity The devotees whitewash their houses and observe fasting The local devotees, irrespective of caste or creed, congregate. *Pujari* is a Mutharacha *Prasadam* is distributed to all *Burrakathas*, Ramayanam and Bhagavatham stories entertain the visitors

SOURCE 1 *Sri G Panduranga Rao, Teacher, Ghanpur.*
2 *Sri K Vittal, Teacher, Poti, hamlet of Ghanpur*

29. Manmole — Situated at a distance of 2 miles from the Ramachandrapur motor road, 3 miles from the Lingampalle Railway Station and 4 miles from the Nagulpalle Railway Station

The total population of the village is 1,987 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Yadava, Kurma, Padmasale, Vadla, Kammara, Kummari, Avusali, Mutharacha, Gowda, etc, Scheduled Castes (459)

and Muslims The chief means of livelihood of the people are agriculture and other hereditary occupations

The temple of Mylaram Mallanna with the image of the deity in human form and Somanna without any form are the places of worship in this village.

Sri Somanna Uthsavam is celebrated for 2 days on *Margasira Suddha Shashti* and *Sapthami* (November-December) Cocoanuts and fruits are offered to the deity This festival is being celebrated for the past 6 years and is chiefly confined to the Yadavas The devotees, local and from the nearby villages, congregate There is no separate *pujari* *Prasadam* is distributed to all

A petty fair is held with few shops selling eatables, mirrors, combs, buttons, locks, bangles, etc.

Sri Mylaram Mallanna Uthsavam is celebrated for 2 days on *Pushya Suddha Dasami* and *Ekadasi* (December-January) This festival is being celebrated for the past ten years and is chiefly confined to Kurmas. The *pujaris* are from Kurma and Golla communities.

A petty fair is held in connection with the festival Eatables, bangles, mirrors, combs, etc , are sold at the fair.

SOURCE --*Sri N Chandrasekhar, Headmaster, Manmole.*

30. Elmela — Situated at a distance of ½ mile from the Nagulpalle Railway Station, 5 miles from Pantancheruvu road and 20 miles from Sangareddy

The total population of the village is 1,543 and it is made up of the following communities Caste Hindus — Kapu, Telaga, Kurma, Viswabrahmin, Vaisya, Padmasale, Goundla, etc , Scheduled Castes (237)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anantha Padmanabhaswamy with the stone image resembling the figure of Buddha, Edamma, Durgamma, Hanuman and three temples of Pochamma, Beerappa and Mallikarjunaswamy and the temple of Rameswaraswamy on the hillock, Prabhu Mandir and Mahabub Subhani Darga are the places of worship in the village About 150 years back, one Venkata Reddy, a pious votary of Ananthaswamy of Anantagiri in Hyderabad District, enshrined the image of Ananthaswamy in this place Since then the festival is being celebrated by the villagers

Sri Anantha Padmanabhaswamy Uthsavam is celebrated for 4 days from *Pushya Bahulu Tadiya* to *Shashti* (December-January) *Punyahavachanam* on the first day, *kalyanam* on the second, *rathothsavam* on the third and *chakrateertham* on the fourth day are the other rituals celebrated The devotees decorate their houses and observe fasting and *jagarana* The villagers are the patrons About 500 Hindu devotees, local and from the nearby villages, participate in the festival *Pujaris* are Sri Gopalachari, a Vaishnava and Sri Ananthaiah, a Sathani, with hereditary rights There is *samaradhana* (free feeding) for Brahmins during these 4 days On *kalyanothsavam* day, however, there is free feeding for all

Sevas are performed to the Lord during Ugadi, Dasara and Holi *Gopalakalva (Vasanthothsavam)* is celebrated during *Ashadham* (June-July)

A fair is being held near the temple in connection with the festival for one week for the last 150 years About 500 people from Elmela and the nearby villages attend the fair Eatables, mirrors, combs, pictures and photos are sold at the fair

Bhajans and lottery afford entertainment to the visitors

Bonalu are offered to the village deities Pochamma, Edamma, Durgamma, etc , in *Ashadham* (June-July) Sheep are sacrificed to the deities

Sri Beerappa Uthsavam is celebrated by Kurmas once in 3 years in *Ashadham* (June-July) *Bonams* are offered and sheep are sacrificed

SOURCE: *Sri Nagaiah, Patwari, Elmela*

31. Tellapur — Situated at a distance of 3 miles from the Lingampalle Railway Station and 6 miles from Patancheruvu

The total population of the village is 2,009 and it is made up of the following communities . Caste

Hindus-- Kapu, Kalali, etc , Scheduled Castes (340), Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Hanuman Mandir, Habib Sab Darga with his tomb and a church are the places of worship in the village

Sri Habib Sab Urs is celebrated for 2 days in December This Urs is being celebrated for the past 9 or 10 years Local Muslim devotees congregate Md Abdul Khadar is the *mujavar* There is no animal sacrifice during this Urs.

SOURCE . *Sri Srihari, Teacher, Tellapur.*



ZAHIRABAD TALUK

FAIRS AND FESTIVALS
ZAHIRABAD TALUK
MEDAK DISTRICT, A P



NARAYANKHED TALUK

MYSORE STATE

ANDOLE (JOGIPET) TALUK

SANGAREDDY TALUK

VICARABAD TALUK
HYDERABAD DISTRICT

MYSORE STATE

MANJIRA RIVER

ZAHIRABAD

TO SANGAREDDY

TO VICARABAD

RAIKODE (1)
(2) P PALPALLE
(3) SINGTAM
(4)
(5) POTPALLE
(6) JHARA SANGAM
GUNTHAMARPALLE (7)
(8) ALIPUR
(9)
(10)
(11)
(12) MALKAPUR (DHADI)
(13) BADAMPET
BILALPUR (14)
(15) KOHIR

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	28 RA KOOE	VE RABHADRESWARA MAR APR
2	32 PIPALPALLE	RI RAMA MAR APR
3	47 SINGTAM	SINTAN AHMED SHAH RAHAMATH ULLA SHARIF DE EMBER
4	1 ZAHIRABAD	SYED SHAH AZIZ ABDUL KHADRI SHAHR NOV DEC
5	98 POTPALLE	SIDDHESWARA MAR APR
6	0 JHARA SANGAM	JANGAM SANGAMESWARASWAMY JAN FEB
7	105 GUNTHAMARPALLE	SAI GURUNATHSWAMY DE JAN
		HAZARATH PEER GAIB 13TH JANUARY
8	120 ALIPUR	SYED ISMAIL QUADRI HAZRATH SHAH NOV DEC
9	124 RAIPALLE	MALLAMMA MAR APR
10	126 MANNAPUR	URADAMMA NO FIXED DATE
11	130 BUCHNELLE	DURGABHAVANI NO FIXED DATE
12	143 MALKAPUR (DHADI)	DURGADEVI NO FIXED DATE
13	165 BADAMPET	RACHA RAYUDU MAR APR
14	167 BILALPUR	MALLANNA JAN FEB
		SYED AHMAD SHAH GAIB NOV DEC
15	11 KOHIR	HAZARATH MOHIUDDIN SAHEB OCT NOV

STATE BOUNDARY
TALUK BOUNDARY
TALUK HEADQUARTERS
NATIONAL HIGHWAYS
STATE HIGHWAYS
OTHER ROADS
RAILWAY BROAD GAUGE
RIVER
(5) VILLAGE WITH SERIAL NO

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh, Hyderabad

Section II

ZAHIRABAD TALUK

1 Raikode — Situated at a distance of 15 miles from Metalkunta and 21 miles from Zahirabad

The total population of the village is 1,962 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Lingayat, Reddy, Telugu, Padmasale, Scheduled Castes (167) — Mala, Madiga, Christians and Muslims The chief means of livelihood of the people is agriculture

The temple of Sri Veerabhadreswara with the stone image in human form is the only place of worship in the village

Sri Veerabhadreswara Jatara is celebrated for 9 days from *Chaitra Bahula Vidiya* to *Dasami* (March—April) *Mahapuja* on *Shashti* and *Rathothsavam* on *Saptami* evening are the rituals observed The deity is carried across *agnigundam* (fire pit) followed by devotees Cocoanuts and sugar are offered to the deity This Jatara is confined to Raikode and its neighbouring villages There are Inam lands endowed to the temple Lingayats are the chief patrons with hereditary rights About 4,000 local Hindu devotees and from the neighbouring villages participate in the Jatara Lingayats are the *pujaris* with hereditary rights *Prasadam* is distributed to all

A fair is held in connection with the festival in the centre of the village every day from 6 p m About 4,000 people, from Raikode and its neighbouring villages attend the fair Eatables, utensils, lanterns, mirrors, combs, agricultural implements, Ayurvedic medicines, pictures, books, cloths and toys are sold Traders from the neighbouring villages of Sadasivpeta, Jogipeta, Alladurgam, Mamelli and Zahirabad put up shops to cater to the needs of the visitors

SOURCE: 1 *Sri Manik Rao, Teacher, Raikode*
2 *Sri Sudarshan Rao, Teacher, Raikode*
3 *Sri Deva Rao, Mali Patel, Raikode*
4 *Statement of Fairs and Festivals furnished by the Collector, Medak*

2 Pipalpalle — Situated at a distance of 25 miles from Zahirabad and 50 miles from Medak.

The total population of the village is 1,276 and it is made up of the following communities. Caste Hindus — Lingayat, Reddy, Golla, Marati, Kammara, Kummari, Vadrangi, Sale, Scheduled Castes (164) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Sri Rama situated at a distance of one mile from the village, Durgamma temple with the stone-image and Anjaneyaswamy temple are the places of worship in this village

Sri Rama Navami is being celebrated for 12 days from *Chaitra Suddha Padyami* to *Dwadasi* (March-April) *Harikathas*, and *puranasravanam* are arranged upto *Navami* *Rathothsavam* is celebrated on *Navami* This festival is confined to Pipalpalle village only The villagers patronize the festival Local people of all communities participate in the festival *Prasadam* is distributed to all There is free feeding on *Navami*

A small fair is held in connection with this festival on the last two days Eatables and other articles are sold at the fair

The village deity Durgamma's festival is celebrated once in 3 years Animals are sacrificed to the deity The people consume intoxicants during the festival

Sri Anjaneyaswamy Aradhana is performed every year Local Hindus attend the *aradhana* Devotees take bath in the river, observe fasting and *jagarana* during *Maha Sivaratri* on *Magha Bahula Chathurdasi* (January-February)

SOURCE *Sri Laxma Reddy, Teacher, Pipalpalle*

3 Singtam — Situated at a distance of 12 miles from Zahirabad

The total population of the village is 1,487 and it is made up of the following communities Caste Hindus—Lingayat, Golla, Scheduled Castes (377)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Sri Anjaneyaswamy and Durga and Sultan Ahmed Shah Rahathullah *darga* situated on the hill are the places of worship in this village.

Sri Sultana Ahmed Shah Rahathullah Sharief Urs is celebrated for 4 days in December This Urs

is being celebrated for the past 8 years and is confined to this and the neighbouring villages Mollas are the chief patrons. About 2,000 devotees of all communities, local and from the neighbouring villages, congregate. Priest is a Muslim

A fair is held near the *darga* in connection with the *urs* in the area of about 2 acres. About 2,000 people, local and from the neighbouring villages, attend the fair Eatables, utensils, lanterns, mirrors, combs, pictures and photos are sold

SOURCE: *Sri B Ramulu, Teacher, Singtam*

4 **Zahirabad** — The taluk headquarters and a Railway Station on the Vicarabad-Purly-Vaidyanath line of the Central Railway

The total population of the town is 13,306 and it is made up of the following communities Caste Hindus—Brahmin, Lingayat, Vaisya, Kapu, Yadava, Mutharacha, Chakali, Mangali, Scheduled Castes (1,045) and Muslims The chief means of livelihood of the people are agriculture and trade.

The temple of Anjaneya with the idol of Hanuman, Sree Krishna *Saligramam* and a stone Basava, the temple of Bhavani, with Her stone image in human form, the temple of Basaveswara with a stone image of Basava and pictures of Lord Basaveswara on horse back and Akkamahadevi at the top of the entrance and the *mutts* of Takur Rachannadevara, Siddheswara and Gavibasavanna are the places of worship It is believed that in Gavi Basavanna *mutt* there is an underground tunnel to Kalyan, the centre of activity of Basaveswara, the great Veerasaiva reformer who attempted to bring all Hindu castes and communities under one banner abolishing the caste system in Hindu fold.

The tomb of Syed Shah Abdul Aziz Khadri Shah situated at the outskirts of the town is a centre of attraction and worship both for Hindus and Muslims The tomb of Khadri is constructed on an elevated place The other tomb on the pial is that of his elder brother Syed Shah Abdul Khader Kadri. It is said that these brothers came from Bagdad as dealers in horses although their main purpose was to propagate Islamic faith. The local Muslims encouraged them and the local Nawab developed a reverence for them as several predictions of the younger brother came true. But after some time the younger brother was killed while the elder died. They were buried and tombs erected It was rumoured that fresh-flowers rained over the tombs Some devotees claim that about 30 years back both the brothers appeared on their tombs

Sri Syed Shah Abdul Aziz Khadri Shah Urs is celebrated for 4 days from the 12th day of the *Rajab* (November–December) month For the festival the pial and the tombs are whitewashed and decorated with flowers and sandal paste On the first day *Qavali* is conducted by specialists invited from important Muslim centres like Hyderabad There are also lectures on religion. The function continues on the second day and third day The entire area is profusely illuminated On the fourth day the devotees take *gandham* to a *darga* where prayers are offered The *gandham* is brought back to the *darga*. There is poor feeding on this occasion This is a 150 year old festival confined to this place only. *Mujavars* are Muslims with hereditary rights who claim heritage from the Prophet A *peeru* said to have been brought from Bagdad is exhibited on the second day during the Urs every year It is made of stone and gives metallic sound. A couple of thousand Hindus and Muslims congregate

Sri Basava Jayanthi is celebrated at Basaveswara temple for 2 days in *Vaisakham* (April–May) commencing from Rohini *nakshathram* Daily lectures, poor feeding and car festival are the functions held during the festival This is an ancient festival confined to the Lingayats and their followers The local Lingayat families celebrate the festival from out of the funds contributed by them Many Lingayats and Hindus congregate. *Pujari* is a Jangama *Prasadam* is distributed to all

SOURCE *Information gathered by the Research Assistant, Fairs and Festivals, Kurnool.*

5. **Potpalle** — Situated at a distance of 5 miles from Zahirabad.

The total population of the village is 1,019 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (140)—Mala, Madiga, Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Siddheswara with a stone Sivalingam, Anjaneya Mandir and village deity represented by a cocoanut are the places of worship in this village

Sri Siddheswara Uthsavam is celebrated for 3 days from *Chaitra Suddha Purnima* to *Bahula Vidiya* (March–April) with *Devataradhana Agnigundam* or fire pit is made during this festival. This is an

ancient festival confined to this village only Veerasaivas patronise the festival Local people of all communities participate in the festival A Jangam is the *pujari* with hereditary rights There is free feeding during the festival days

Devotees take bath in a *gundam*, observe fasting and *jagarana* during Maha Sivaratri

SOURCE *Sri M. Adivappa, Teacher, Potpalle*

6 **Jharasangam** — Situated at a distance of 8 miles from Zahirabad

The total population of the village is 1,281 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (287). The chief means of livelihood of the people are agriculture and agricultural labour

Sri Jangam Sangameswaraswamy in the form of stone Sivalingam is worshipped in this village

Sri Jangam Sangameswaraswamy festival is celebrated for 2 days on *Magha Bahula Dwadasi* and *Triodasi* (January-February) This festival is confined to Jharasangam and the district About 3,000 people, local and from several parts of the district, congregate. Only Hindus participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the District Health Officer, Medak.*

7 **Gunthmarpalle**—Zahirabad is the nearest Railway Station to reach the place.

The total population of the village is 468 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (53) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Sri Sali Gurunathswamy and the *darga* of Hazarath Peer Gaib are the places of worship in this village

Sri Sali Gurunathswamy festival is celebrated for 3 days in *Pushyam* (December-January). This festival of local significance is attended by about 2,000 local people belonging to all communities.

Sri Hazarath Peer Gaib Urs is celebrated for a day on January 13th This festival is of local significance About 200 local people of all communities participate in the festival.

SOURCE . *Statement of Fairs and Festivals furnished by the collector, Medak.*

8 **Alipur** — Situated at a distance of one mile from the Zahirabad Railway Station

The total population of the village is 1,057 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (92), Christians and Muslims. The chief means of livelihood of the people is agriculture

Sri Syed Ismail Quadri Hazarath Shah Mosque and Methodist mission church are the places of worship in this village

Sri Syed Ismail Quadri Hazarath Shah Urs is celebrated for 3 days in *Rajab* (November-December). 'Sandal' procession takes place on the second day Cash, sweets and cocoanuts are offered to the deity This festival is of local significance. The residents of Zahirabad patronize the festival Sri Ananta Rama Gowd contributes for the celebration of the *urs*. Local people of all communities participate. The local Christians celebrate Easter for a period of 3 days.

SOURCE *Sri C Sri Rama Rao, Social Educational Organiser, Zahirbad Panchayat Samithi*

9. **Raipalle** — Kohir is the nearest Railway Station to reach the place.

The total population of the village is 163 and it is made up of several sub-communities of Caste Hindus. The chief means of livelihood of the people is agriculture

Village deity Mallamma is worshipped in this village

Mallamma Jatara is celebrated for 4 days in *Chaitram* (March-April) This festival is of local significance About 200 local people of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

10 **Mannapur** — Situated at a distance of 9 miles from Zahirabad.

There is a 50 ft tower standing in the centre of the village.

The total population of the village is 669 and it is made up of the following communities Caste Hindus—Lingayat, Reddy, Telugu, Scheduled Castes (59)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of village deity Uradamma with Her image in female form and Hanuman and Mibu Subhani *darga* are the places of worship in this village

Uradamma Uthsavam is celebrated once in 3 years There is no fixed date for celebration of this festival Buffaloes and goats are sacrificed to the deity This festival is confined to Munnapuram and its neighbouring villages The villagers patronize the uthsavam Local people and from the neighbouring villages congregate Boyini Mannaiah, a Telugu is the *Pujari* There is free feeding during this festival

A fair is held for three days in connection with the uthsavam near the temple Shop-keepers from Zahirabad, Megadapalle, Gopanapalle and Gudupalle villages sell eatables, lanterns, torches, mirrors and combs, etc

SOURCE. *Sri M S Kalebu, Teacher, Mannapur.*

11. Buchnelli — Zahirabad is the nearest Railway Station

The total population of the village is 1,251 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (163) The chief means of livelihood of the people is agriculture

Village deity Durga Bhavani is worshipped in this village

Durga Bhavani Uthsavam is celebrated for a period of two days once in three years There is no fixed date for celebration of the uthsavam The festival is celebrated for protection against cholera, plague and other epidemics Decorated carts are taken in a procession round the temple and goats are sacrificed to the deity. This festival is confined to Buchnelli and a few neighbouring villages About 500 people of all communities from Buchnelli and its neighbouring villages congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak,*

12 Malkapur (Dhadi) — Situated at a distance of 11 miles from Zahirabad

It is believed that this village developed during the reign of Reddi Doras

The total population of the village is 1,280 and it is made up of the following communities Caste Hindus — Vaisya, Reddy, Telugu, Lingayat, Golla, Scheduled Castes (283) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Durgadevi with Her stone image in female form, Sri Anjaneyaswamy, Manikya Prabhu, Uradamma, Bhavani and Asur Khana are the places of worship in this village

Village deity Durgadevi Uthsavam is celebrated once in 3 years There is no fixed date for celebration of this uthsavam Buffaloes, sheep, goats and fowls are sacrificed before the deity This festival is confined to this village only The villagers patronize the uthsavam Local Hindus of all communities participate in the festival *Pujari* is a Boya Devotees offer him money, *bonam* (cooked rice brought as *naivedyam*) and the severed heads of the sacrificed animals

A petty fair is held in connection with the festival where eatables, utensils, pictures, photos, mirrors and combs are sold

SOURCE: *Sri D Buchchappa, Headmaster, Malkapur (Dhadi)*

13. Badampet — Situated at a distance of 8 miles from the Kohir Railway Station and from Zahirabad The village is situated amidst a dense forest and surrounded by hills

The total population of the village is 435 and it is made up of the following communities Caste Hindus — Vaisya, Reddy, Golla, Jangam, Sale, Scheduled Castes (156) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Racha Rayudu with the stone and silver images in human form is the only place of worship in this village The temple is situated a little distance away from the village by the side of a tank. There are several caves and towers in the proximity of the temple.

Sri Racha Rayuni Jatara is being celebrated for 2 days on *Chaitra Suddha Sapthami* and *Ashtami* (March-April) since last year. Originally this was celebrated during Mahasivaratri. *Agnigundam* (fire pit) is made before the temple on this occasion On the second day the devotees take bath in the nearby *gundam* and then have the *darshan* of the Lord, after crossing the fire pit Cradles are offered to the Lord in fulfilment of vows This is an ancient festival confined to Badampet and its surrounding villages Jangams are the patrons About 1,500 Hindu devotees local and from the surrounding villages of all castes, take part in the Jatara Siva Nagaiah, a Lingayat is the *pujari*

A fair is held in connection with the festival near the temple Eatables, earthenware, lanterns, books, pictures, baskets and clothes are sold at the fair There are choultries for the pilgrims

SOURCE. *An Enumerator, Badampet*

14. Bilalpur — Situated at a distance of 4 miles from the Kohir Railway Station, 9 miles from the Bombay — Hyderabad bus route and 35 miles from Sangareddy The village is in the midst of a forest surrounded by hills

The total population of the village is 1,697 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Jangam, Golla, Scheduled Castes (626) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Village deity Mallanna temple with the formless stone image, Hanuman mandir with the image of a *Vanaram* (Monkey), Muneswar an image of a serpent, Kothapalle Hanuman with the image in human form, Mahboob Basha's darga and Syed Ahmed Shah Gaib's tomb are the places of worship in this village There are no temples for Muneswar and Kothapalle Hanuman

Sri Mallanna Jatara is celebrated for 3 days during the dark fortnight of *Magham* (January–February) Some of the devotees decorate the carts like chariots take them round the temple in fulfilment of their vows *Baksha naivedyams (naivedyam with bhakshyam)* are also offered to the Lord This festival is of ancient origin and confined to Bilalpur and its neighbouring villages. Village elders are the chief patrons Hindu devotees, local and from the surrounding villages belonging to all communities, participate *Pujaris* are Pedda Gollas with hereditary rights They take half of the *naivedyam* offered to the Lord

A fair is held near the temple in connection with the Uthsavam for 3 days in about one acre of Government land Merchants from Kohir and Zahirabad sell sweets, earthenware, lanterns, mirrors, combs, pictures, clothes and baskets About 1,000 people from Bilalpur and its neighbouring villages like Maniarpalle, Badampet, Gotagaripalle, Parsapalle, Sajapur, Khanapur, Kohir, Kothur and Pedgamal attend the fair There are no lodging facilities for the pilgrims Dramas and circus provide entertainment to the visitors

Bhajans are performed at Anjaneya temple for a period of 50 days from *Kartikam* (October–November) The village deities are worshipped whenever epidemics prevail in the village

Sri Syed Ahmmad Shah Gaib Urs is celebrated for a day on 15th of *Rajab* (December–January). This is being celebrated for the past 30 years and is confined to this village only Local people of all communities participate *Mujavars* are Muslims with hereditary rights

SOURCE *Sri Ranganath Rao, Patwari, Bilalpur*

15 **Kohir** — A Railway Station on the Vikarabad—Purli — Vaidyanath line of the Central Railway, situated at a distance of 8 miles from Zahirabad, 28 miles from Mohammadabad and 75 miles from Hyderabad Originally this was known as Omkaram

'Onkareswara Mahathyam' an unpublished manuscript on palm leaves in Sanskrit, states that the place was called Onkaram It was once called Dakshina Badarikasramam Thousands of years ago Badrudu, a *rishi* did penance standing in the middle of *panchagni* (five fires) to please Lord Siva Pleased with the penance of the *rishi* Lord Siva appeared before his disciple along with his consort Parvati The *rishi* was in deep meditation and did not see the divine couple Parvati took this as an insult and ridiculed him as saying that he can be easily pleased by mere mentioning of his name and that his devotees never care for him The enraged Siva opened his third eye The flames that emanated from his third eye burnt the *rishi* Then the Lord cursed Parvati to become a stone and fall on earth for rousing his indignation. But soon realising his impulsive

act Lord Siva remained on earth doing penance as he could not live without Pravati As the divine couple did not return to *Kailasam*, Pramatha *ganas* sought the aid of Brahma and Vishnu to bring back Parvati and Parameswara to *Kailasam* The entreties of both Vishnu and Brahma proved futile Lord Siva refused to return to *Kailasam* without his consort As Brahma and Vishnu also did not return, the Trinity remained together as Omkareswara A temple with golden *sikharams* was constructed by the *Pramadhas* and *Amaras* with 116 kinds of stone It was therefore called 'Ahamkara pattanam' During the times of Muslim rulers it was called Kohir *Koh* in Parsi means hill and *heer* means gem It was also called Akovur and Akovuru. From the decipherable portions of inscriptions of the recently excavated Veera Sangaiah Katta (a pial in the name of a local hero Veera Sangaiah) it is seen that this *sasanam* (inscription) was written by Pamperamanadi, the *samantha* of Someswara II of Kalyani and *archakatvam* (Priesthood) was given to Siddhanta Devara, a *guru* and some lands were given as Inam. According to the *sasanam* relating to 991 Saka year corresponding to 1068 A D Kohir was a prosperous city about thousand years back It appears to have come under the rule of Kakathiyas in 13th century Dilapidated buildings with massive red stone walls are still standing as grim reminders of its past amidst residential buildings There are several such dilapidated buildings in the fields. Till Fasli 1305 it was the headquarters of a taluk. The story is that when Pratapa Rudradeva halted here during his *digvijaya yatra* a sage appeared before him in a dream and told him that he would never be defeated if he worshipped the image of Parvati which was under the ground of Omkareswara temple He also told Pratapa Rudra Deva that he would be reborn as the second Pratapa Rudra in future and lose the fruits of his worship by the curse of a *rishi* whom he would insult in anger and thus the Kakatiya dynasty would become extinct Pratapa Rudra made efforts to find out the image of Parvati as instructed in his dream He enshrined the deity in a temple The deity is also known as Ekkaladevi Ekaveera and Ekkalamma Even now there is a tank called Ekkaladevikunta and the deity is popular for Her *mahatyam* (power) Pratapa Rudra who was ruling this region from Warangal gifted some land to a Muslim religious head who gradually gained control over the entire city When Prataparudra came to know about it he sent through a Saiva Brahmin an order commanding him to vacate the usurped area The order was set at naught and the Brahmin was insulted The enraged Brahmin cursed that the city would be ruined The king took no action because of his preoccupation Subsequently the Sultans of Bahmani, Bidar and the Nizam of Hyderabad became the rulers Yet the town did not flourish. During the Bahmani period Mohammed Gavan made a name as a great scholar and founder of a University at Bidar He plotted against the king for which he was hanged Till the formation of Andhra Pradesh it was in the district of Bidar It has now been transferred to Medak district

The total population of the village is 8,584 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Yadava, Lingayat, Chakali, etc, Scheduled Castes (979), and Muslims The chief means of livelihood of the people are agriculture, trade and other traditional occupations

The temples of Pandu Ranga Vittal, Hanuman, Venkateswara and Kalamma, Prabhu *mandir* and Rama *mandir* are the places of worship The idol of Pandu Ranga closely resembles the temple at Pandaripur Hazarath Mohijuddin Saheb tomb in a *darga* is an important place of Muslim worship Many Hindus also visit the *darga* The temple of Omkareswara was once a big and famous temple but now it is razed to the ground and all its black stones brought all the way from Warangal were used in the construction of mosques and houses

Veera Sangiah Katta, a pial is a place of veneration and hero-worship Veera Sangiah, an ordinary resident of the place loved Chandramathi, a Vesya (dancing girl) and she too reciprocated the love on condition that he would marry her inspite of social customs The king of Bidar who was lured by her beauty wanted to take Chandramathi into his harem. He came to Kohir with a small army expecting little opposition But Veera Sangiah who knew about the intentions of the king, mobilised his supporters and defeated the army The king pretended to appreciate the valour of Veera Sangiah but by treachery got him assassinated Veera Sangiah is worshipped for his courage and valour

Sri Mohijuddin Saheb Urs is an important annual function He is believed to have come from Rome with Hussain and Sekhan Saheb for carrying out Islamic propaganda. In a melee Sekhan Saheb was beheaded in Sikhapur, a place 6 miles from here and his head was buried there. His body came here

NARAYANKHED TALUK

FAIRS AND FESTIVALS

NARAYANKHED TALUK

MEDAK DISTRICT, A. P

MILES 2 0 2 4 6



MADNUR
IND SUB TALUK
NIZAMABAD DISTRICT

BANSWADA TALUK
NIZAMABAD DISTRICT

MYSORE STATE

ANDOLE
(JOGIPET)
TALUK

ZAHIRABAD TALUK

1 DEGALWADI
2 KANGTI
3 TADKAL
4 GOSAINPALLE
5 KRISHNAPURAM
6 KALHER
7 BACHEPALLE
8 RAPARTHI
9 NAGDHER
10 KADPAL
11 SANJEEVANRAOPET
12 RYAKAL
13 NARAYANKHED
14 LINGAPUR
15 THURKAPALLE
16 HANUMANTHARAOPET
17 BORANCHA

FROM NANDED
TO ANDOLE

77° 30' E
77° 45' E
N 18° 15'
N 18° 00'
N 17° 45'

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 DEGALWADI	SANGAMESWARASWAMY MAR APR
2	9 KANGTI	SIDDHESWARASWAMY MAR APR
3	17 TADKAL	JAGADAMBA APR MAY
4	45 GOSAINPALLE	MAHADEVSWAMY JAN FEB
5	49 KRISHNAPURAM	VENKATESWARASWAMY APR MAY
6	50 KALHER	BADRAPPA JAN FEB
7	53 BACHEPALLE	SANGAMESWARASWAMY JAN FEB
8	54 RAPARTHI	ERAMMA & POCHAMMA APR MAY
9	57 NAGDHER	ANJANEYASWAMY MAR APR
10	59 KADPAL	KASI VISWANATHA APR MAY
11	60 SANJEEVANRAOPET	ANANTHASAYANASWAMY OCT NOV
12	61 RYAKAL	EL A YA MAR APR
13	1 NARAYANKHED	SRI RAMA MAR APR
		HANUMAN MAR APR
		BACID SAHEB JULY AUG
	1(a) MANGALPET	DURGAMMA, POCHAMMA & MYSAMMA MAR APR
14	116 LINGAPUR	VENKATESWARASWAMY APR MAY
15	120(a) THURKAPALLE	LAKSHMA DEVI APR MAY
16	177 HANUMANTHARAOPET	VENKATESWARASWAMY MAR APR
17	132 BORANCHA	POCHAMMA MAR APR TO MAY JUNE

STATE BOUNDARY
TALUK BOUNDARY
OTHER ROADS
STATE HIGHWAYS
TALUK HEADQUARTERS
RIVER
VILLAGE WITH SERIAL NO

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh, Hyderabad

Section III

NARAYANKHED TALUK

Degalwadi — Situated at a distance of about 18 miles from Narayankhed, the taluk headquarters

The total population of the village is 839 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (214) The chief means of livelihood of the people is agriculture

The only God worshipped in this village is Sangameswaraswamy, a Sivalingam

Sri Sangameswaraswamy festival is celebrated for 3 days from *Chaitra Suddha Purnima* (March–April) About 200 local Hindus congregate

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

2. **Kangti** — Situated at a distance of 16 miles from Narayankhed

The total population of the village is 1,822 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (141) The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Siddheswaraswamy is the only place of worship in this village

Sri Siddheswaraswamy festival is celebrated for 5 days from *Chaitra Suddha Purnima* (March–April). About 200 local Hindus participate in the festival.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak*

3. **Tadkal** — Situated at a distance of 14 miles from Narayankhed.

The total population of the village is 1,457 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (216) The chief means of livelihood of the people is agriculture

The only God worshipped in this villages is Jagadamba Devata.

Jagadamba Uthsavam is celebrated for 6 days from *Vaisakha Suddha Purnima* (April–May) About 3,000 devotees from Tadkal and its neighbouring villages take part in this festival.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak.*

4 **Gosainpalle** — Situated at a distance of 9 miles from Narayankhed.

The total population of the village is 272 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (19). The chief means of livelihood of the people are agriculture and agricultural labour

Mahadevswamy is worshipped in this village

Mahadev festival is celebrated for 4 days from *Magha Bahula Amavasya* (January-February). About 400 local Hindus congregate

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak.*

5. **Krishnapuram** — Situated at a distance of 9 miles from Narayankhed and 5 miles from the Andole–Nanded bus route.

The total population of the village is 1,126 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (190). The chief means of livelihood of the people is agriculture

Lord Venkateswara is the only God worshipped in this village

Venkateswaraswamy festival is celebrated for 3 days from *Vaisakha Suddha Dasami* (April–May). About 500 Hindu devotees from Krishnapuram and its neighbouring villages participate in the festival.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak.*

6. **Kalher** — Situated at a distance of 12 miles from Narayankhed and 3 miles from the Andole — Nanded bus route.

The total population of the village is 2,045 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (88) The chief means of livelihood of the people are agriculture and agricultural labour

Badrappa is worshipped in this village

Badrappa Uthsavam is celebrated for 3 days from *Magha Bahula Amavasya* (January–February) About 600 Hindu devotees, local and from the neighbouring villages, irrespective of caste or creed, congregate

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Medak.*

7. **Bachepalle** — Situated at a distance of 10 miles from Narayankhed and 1 mile from the Andole–Nanded bus route

The total population of the village is 1,393 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (108) The chief means of livelihood of the people is agriculture

The temple of Sangameswaraswamy is the only place of worship in this village

Sangameswaraswamy festival is celebrated for 3 days from *Magha Bahula Amavasya* (January–February). About 500 local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Medak*

8. **Raparthi** — Situated at a distance of 9 miles from Narayankhed and two miles from the Andole–Nanded bus route.

The total population of the village is 863 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (5) The chief means of livelihood of the people is agriculture.

The villagers worship the tutelary Goddesses Eramma and Pochamma

Eramma and Pochamma Pandugalu are celebrated for 5 days from *Vaisakha Suddha Purnima* (April–May) About 500 local Hindus take part in the festival

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Medak*

9. **Nagdher** — Situated at a distance of 7 miles from Narayankhed and 3 miles from the Andole — Nanded bus route

The total population of the village is 1,298 and it is made up of the following Communities : Caste Hindus — Brahmin, Reddy, etc , Scheduled Castes (157) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Anjaneyaswamy with the image of the deity reposing on Sesha is the only place of worship in this village

Sri Anjaneyaswamy Jayanti is celebrated for 4 days from *Chaitra Suddha Purnima* to *Chaitra Bahula Tadiya* (March–April) Fruits and flowers are offered to the deity in fulfilment of vows. *Bhajans* are conducted and *keerthanas* are sung The devotees observe *jagarana* This festival is being celebrated for the past 20 years and is confined to Nagdher and a few neighbouring villages The chief patron of the festival is Sri Ramarao Deshmukh, a Brahmin. About 2,000 Hindu devotees, local and from the neighbouring villages, participate in the festival, irrespective of caste or creed The *pujari* appointed by Sri Ramarao Deshmukh enjoys the Inam lands with prebendary rights *Prasadam* is distributed to all and free feeding is arranged for a day.

A fair is being held for the past 20 years in connection with the festival in about one acre of land near the temple. About 2,000 people, local and from the nearby villages, congregate. Eatables, lanterns, torchlights, mirrors, combs, photos, books, agricultural implements and toys are sold at the fair

SOURCE *Sri S Gopal Rao, Teacher, Nagdher*

10. **Kadpal**—Situated at a distance of 7 miles from Narayankhed and 34 miles from the Zahirabad Railway Station

The total population of the village is 2,022 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (461) The chief means of livelihood of the people are agiculture and agricultural labour

Durgamma temple and Kasi Viswanathuni temple with the stone Sivalingam are the places of worship in this village.

Kasi Viswanathuni Jatara is celebrated for 3 days from *Vaisakha Bahula Dasami* to *Dwadasi* (April–May) Arrangements for the festival are made 2 days in advance This Jatara is being celebrated for the past 80 years Jangams are the chief patrons. About 1,000 Hindu devotees, local and from the neighbouring villages of all Castes, participate in the Jatara *Pujari* is a Jangam with hereditary rights

A fair is held with a few shops near the temple selling eatables, sweets, toys, etc

SOURCE : *Sri S Narsaiah, Teacher, Kadpal*

11. Sanjeevanraopet — Situated at a distance of 4 miles from Narayankhed and 5 miles from the Andole — Nanded bus route

The total population of the village is 1,618 and it is made up of of the following communities : Caste Hindus — Brahmin, Lingayat, Reddy, Mutharacha, etc , Scheduled Castes (260) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Ananthasayanaswamy with the image of the deity reposing on Sesha is the only place of worship in this village

Sri Ananthasayana Uthsavam is celebrated for 8 days from *Kartika Suddha Navami* to *Bahula Padyami* (October–November) Arrangements for celebration of the festival are made one week in advance Every day the deity is taken out in a procession round the village on a *vahanam* *Rathothsavam* is celebrated on *Purnima*. *Bhajans* and *jagarana* are observed on *Purnima* Cocoanuts, fruits and flowers are offered to the deity This festival is being celebrated for the past 45 years The chief patron is Sri Lakshman Rao Deshmukh who supervises the festival and arranges food for the visitors. About 2,000 devotees, local and from the neighbouring villages of all communities, participate in the festival *Pujari* is a Brahmin enjoying Inam land

A fair is held near the temple in connection with the festival with a few shops selling eatables, lanterns, pictures, books, agricultural implements and toys.

Dramas and *Harikathas* afford entertainment to the visitors.

SOURCE *Sri V Chandra Mouli, Teacher, Sanjeevanraopet.*

12 Ryakal — Situated at a distance of 4 miles from Narayankhed

The total population of the village is 1,906 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (358) The chief means of livelihood of the people are argriculture and agricultural labour

The village deity Yellamma is worshipped in this village

Yellamma Jatara is celebrated for 3 days from *Chaitra Suddha Purnima* (March–April) About 200 local Hindus congregate irrespective of caste or creed

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

13. Narayankhed — Situated at a distance of 10 miles from the Andole–Nanded bus route

The total population of the town is 6,059 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (458) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama Navami is celebrated for 4 days from *Chaitra Suddha Navami* to *Dwadasi* (March-April). About 200 local Hindus participate in this festival.

Sri Hanuman Jayanti is celebrated for a day on *Chaitra Suddha Purnima* (March–April) About 200 local Hindus congregate.

Baigid Saheb Urs is another festival celebrated for a day in *Sravanam* (July-August) in memory of the saint About 100 local devotees of all communities participate in the Urs

Durgamma, Pochamma and Mysamma Pandugalu are celebrated for 6 days from *Chaitra Suddha Vidiya* (March–April) in Mangalpet, a hamlet of this town About 300 Hindus, local and from the neighbouring villages, take part in this festival.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

14. Lingapur — Situated at a distance of 3 miles from Narayankhed

The total population of the village is 1,343 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (166). The chief means of livelihood of the people are agriculture and agricultural labour

Sri Venkateswaraswamy festival is celebrated for 4 days from *Vaisakha Suddha Navami* (April-May) About 600 Hindus, local and from the nearby villages, congregate, irrespective of caste of creed

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Medak.*

15. Thurkapalle, hamlet of **Gangapur** — Situated at a distance of 2 miles from Narayankhed

The total population of the village is 1,420 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (154) The chief means of livelihood of the people are agriculture and agricultural labour.

Lakshmi Devi festival is celebiated for two days from *Vaisakha Suddha Purnima* (April-May) About 400 local Hindus, irrespective of caste or creed, congregate

SOURCE · *Statement of Fairs and Festivals furnished by the Collector, Medak.*

16. Hanmantharaopet — Situated at a distance of 4 miles from Narayankhed and 5 miles from the Andole—Nanded bus route

The total population of the village is, 1,471 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (97) The chief means of livelihood of the people are agriculture and agricultural labour

Sri Venkateswaraswamy festival is celebrated for a day on *Chaitra Suddha Padyami* (March-April). About 100 local Hindus participate in this festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

17. Borancha — Situated at a distance of 7 miles from Narayankhed River Manjira flows at a distance of one mile from this village

The total population of the village is 1,381 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (3) The chief means of livelihood of the people are agriculture and agricultural labour

Pochamma festival is celebrated for 3 months from *Chaitra Suddha Padyami* (March-April) to *Jaistha Suddha Padyami* (May-June) About 1,000 local devotees and from the neighbouring villages participate in this festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

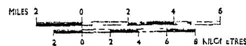


ANDOLE TALUK

FAIRS AND FESTIVALS

ANDOLE (JOGIPET) TALUK

MEDAK DISTRICT, A P



BANGWADA TALUK
NIZAMABAD DISTRICT

YELLAREDDY TALUK
NIZAMABAD DISTRICT

NARAYANKHED TALUK

MEDAK TALUK

ZAHIRABAD TALUK

NARSAPUR TALUK

SANGAREDDY TALUK

MANJIRA RIVER

TO MEDAK

TO HYDERABAD

1 KOPPOLE
2 TENKATI
3 MALKAPUR
4 REGOD
5 ALLADURG
6 KODPAK
7 HASANMOHAMMADPALLE
8 ELLUPET
9 ELAPIGUNDA
10 APPAJIPALLE
11 GAJWADA
12 KADLOOR
13 DHANURA ALIAS DHANNAVARAM
14 KHADARABAD
15 KICHANNAPALLE
16 ANANTHASAGAR
17 ANDOLE (JOGIPET)
18 HUNNAPUR
19 SINGUR
20 MUDIMANIKYAM
21 VENKATAKISHTAPUR

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N 18 00

N 17 45

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TALUK BOUNDARY
OTHER ROADS
STATE HIGHWAYS
TALUK HEADQUARTERS
RIVER
VILLAGE WITH SERIAL NO
HILLS

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh Hyderabad

Section IV

ANDOLE TALUK

Koppole — Situated at a distance of 30 miles from the Akkannapet Railway Station and 30 miles from Jogipet town This village is uninhabited

There is a temple of Sangameswaraswamy in the village site and devotees from neighbouring villages visit the temple for worship

Sri Sangameswaraswamy festival is celebrated for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (January–February) This festival is confined to the neighbouring villages About 2,000 people from the neighbouring villages congregate All Hindu devotees participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

2 **Tenkati** — Situated at a distance of 38 miles from the Akkannâpet Railway Station and 38 miles from Jogipet town

The total population of the village is 1,598 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (248). The chief means of livelihood of the people is agriculture

Sri Kasinath is worshipped in this village

Sri Kasinath festival is celebrated for a day in *Phalguram* (February–March) This festival is confined to this village only. About 500 local people of all communities without distinction of caste or creed congregate.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

3. **Malkapur** — Situated at a distance of 40 miles from the Akkannapet Railway Station and 40 miles from Jogipet town

The total population of the village is 874 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (6) The chief means of livelihood of the people are agriculture and agricultural labour

Sri Venkateswaraswamy festival is celebrated for a day in *Chaitram* (March–April). About 500 devotees congregate Local people of all communities, irrespective of caste or creed, participate in the festival

SOURCE: *Statement of Fairs and Festival furnished by the Collector Medak*

4 **Regod** — Situated at a distance of 8 miles from Shankarampet

The total population of the village is 2,038 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Mangali, Chakali, Vadrangi, etc , and Scheduled Castes (335) The chief means of livelihood of the people are agriculture, trade and other traditional occupations

The temples of Sarabhanka Lingamaiah with the image of the deity in human form and Sivarambhava mutt with the image of the saint in human form are the places of worship in this village. The *prasada samadhi* of Veerabrahmendraswamy and the brass idols of Veerabrahmam and his grand-daughter Eswaramma are worshipped with great reverence The body of the great saint Veerabrahmam was buried at Kandimallayapalem in Cuddapah District Perhaps the sacred *prasadam* is kept buried here and hence the *samadhi* is called *prasada samadhi*

Sri Veerabrahmam, a great saint was held in high esteem and worshipped with very great devotion by millions of Hindus and Kannadigas He is worshipped even outside the two States of Andhra Pradesh and Mysore Veerabrahmam was born in Papagni Mutt at Nandikonda in Mysore State to a Viswabrahmin couple, Yanamadala Veerabhojachari and Veerapapamamba. He came to Banganapalle and spent sometime as a servant in a Kapu family grazing the cattle He spent the later part of his life writing *kalagnanam* This *kalagnanam* predicted future happenings in society, country and abroad Several of his predictions have come true already The most conspicuous of them is his prediction that the State would be ruled from tents at Kurnool Several miracles are attributed to this great saint. On one mid-night he sent one of his disciples to fetch rice and curds from the house in which a light was burning. There

was only one house in the whole of the village in which a light was burning but a great tragedy had befallen the owner Their only son lay dead in the house The disciple in strict obedience to his master's directions requested for rice and curds As she knew about Veerabrahmam's fame the housewife gave rice and curds which were kept in the house untouched on account of the death of the boy. Veerabrahmam ate the food saying —

"పెరుగు అన్నం పెట్టిన తల్లి కడుపు చల్లగ ఉండని
Perugu Annam Pettina Thalli Kadupu Challaga Undani"

meaning — let her progeny prosper.

When the heart-stricken mother bemoaned the death of her only son, Veerabrahmam called out the name of the boy who atonce got back his life

Eswaramma, the worthy grand-daughter of Veerabrahmam, remained a virgin preaching the oneness of God Her *samadhi* (tomb) is located in the compound adjacent to the grand-father's temple at Kandimallayapalem

Sri Veerabrahmam Aradhana is celebrated for 6 days from *Vaisakha Suddha Panchami* to *Dasami* (April–May). On the first day the Lord is invoked and his *padukas* (sandals) are taken out in a procession The hoisting and worship of the flag with *Onkaram* (letter '*Om*' in Sanskrit) takes place on the second day Eswaramma Aradhana is celebrated on the third day and Sarabhanka Lingamaiah Aradhana on the fourth day On the fifth day, decorated carts drawn by decorated bullocks and loaded with eatables are taken round the *samadhi* of Veerabrahmam *Naivedyam* is offered to the Lord and distributed. The car festival and *mahanaivedyam* take place on the last day *Homam* is performed throughout the festival period Cocoanuts and *pancha bakshya paramannams* are offered to the deity The devotees take oil bath and offer *naivedyam* to the Lord This festival is of ancient origin and is confined to Regod and its neighbouring villages The chief patrons are the village heads. About 2,000 devotees of all communities congregate Sivachari of Abhuvarnasa *gotram* is the *pujari* with hereditary rights

A fair is held in connection with the festival near the *samadhi*. About 2,000 devotees attend the fair Eatables, utensils, lanterns, torchlights, mirrors, combs, Ayurvedic medicines, books, photos, handloom clothes, agricultural implements and fancy goods are sold at the fair. Temporary pandals are put up for the visitors Dramas, *puranas*, *Harikathas* and folk dances entertain the visitors

Sivarambhava Aradhana is performed from *Vaisakha Bahula Dasami* (April–May) when houses are decorated and *jagaram* observed This is being celebrated for the past 350 years in memory of the great saint Sivarambhava. The local devotees, irrespective of caste or creed, congregate. *Pujari* is a Brahmin of Koundinyasa *gotram* with hereditary rights

SOURCE *Sri M Anantaiah, Sarpanch, Regod*

5. Alladurg — Situated at a distance of 42 miles from the Shankarampet Railway Station

The total population of the village is 6,683 and it is made up of several sub-communties of Caste Hindus and Scheduled Castes (627) The chief means of livelihood of the people is agriculture

Village deity Durgamma is worshipped in this village

Village deity Durgamma Jatara is celebrated for 3 days from *Chaitra Suddha Dwadasi* to *Chathurdasi* (March–April) About 200 local devotees congregate. All Hindu devotees participate in this Jatara.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

6. Kodpak — Situated at a distance of 27 miles from the Akkannapet Railway Station and Jogipet town

The total population of the village is 1,740 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (315) The chief means of livelihood of the people are agriculture and agricultural labour

Mathadi Pochamma, the village deity, is worshipped by the villagers.

Mathadi Pochamma Jatara is celebrated for 3 days in *Chaitram* (March–April) About 600 local Hindus participate in the Jatara

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak*

7. Hasanmohammadpalle — Situated at a distance of 29 miles from the Akkanapet Railway Station and Jogipet town.

The total population of the village is 359 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (58) The chief means of livelihood of the people are agriculture and agricultural labour

The village deity Pochamma is worshiped in this village

The village deity Pochamma Jatara is celebrated for 3 days in *Chaitram* (March–April) About 200 local Hindu devotees participate in the festival.

SOURCE. *Statement of Fairs and Festivals furnished by the Collector, Medak*

8. Ellupet — Situated at a distance of 32 miles from the Akkannapet Railway Station and Jogipet town

The total population of the village is 851 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (239) The chief means of livelihood of the people is agriculture

Village deity Pochamma is worshipped in this village

Pochamma Jatara is celebrated for a day in *Chaitram* (March–April). People of all communities without any distinction of caste or creed participate in the Jatara

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

9. Elapigunda — Situated at a distance of 32 miles from the Akkannapet Railway Station and Jogipet town

The total population of the village is 1,487 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (355) The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Tumereswaraswamy is worshipped in this village

Sri Tumereswaraswamy festival is celebrated for 5 days in *Phalgunam* (February–March) About 400 local Hindu devotees of all castes participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

10 Appajipalle — Situated at a distance of 39 miles from the Akkannapet Railway Station and Jogipet town.

The total population of the village is 932 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (122) The chief means of livelihood of the people are agriculture and agricultural labour

Sri Venkateswaraswamy is worshipped in this village

Sri Venkateswaraswamy festival is celebrated for 2 days in *Vaisakham* (April–May). About 400 local Hindus of all castes participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

11. Gajwada — Situated at a distance of 2 miles from the Shadnagar bus stage and 6 miles from Alladurg Police Station

The total population of the village is 1,054 and it is made up of the following communities: Caste Hindus — Reddy, Muthracha, Kuruva, Chakali, Mangali, etc , and Scheduled Castes (325) — Mala, Madiga The chief means of livelihood of the people are agriculture and other traditional occupations

The temples of the village deity Durga Devi with a wooden image and Hanuman are the places of worship in this village Uradamma with her stone image and Lakshmamma with her wooden image are worshipped by the villagers There are no temples of these deities.

Durgadevi Jatara is celebrated for a period of 5 days once in two years either in *Pushyam* (December–January) or from *Chaitra Suddha Padyami* (March–April) Fowls and goats are sacrificed to the deity during the Jatara Intoxicants are used in large quantities This is an ancient festival confined to Gajwada and its neighbouring villages. Only Hindus participate A Muthracha is the *pujari* with hereditary rights

A fair is held in connection with the Jatara near the temple in an area of 8 acres Devotees of Gajwada and surrounding villages attend the fair Foodstuffs, utensils, lanterns, books, photos and clothes are sold Dramas, recitation of *Bhagavatham*, merry-go-round, magic, lotteries etc , afford entertainment to the visitors.

The cattle are taken round the temple of Hanuman to the accompaniment of music on *Jaistha Suddha Purnima* (May-June) This is performed for welfare of the cattle

SOURCE *Sri Nayakoti Veera Sangappa, Sarpanch, Gajwada.*

12. Kadloor — Situated at a distance of 34 miles from the Akkannapet Railway Station and Jogipet town.

The total population of the village is 1,040 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (234) The chief means of livelihood of the people are agriculture and agricultural labour

Sri Ghadu Maheswaraswamy is worshipped in this village

Sri Ghadu Maheswaraswamy festival is being celebrated for 4 days in *Magham* (January-February) About 400 local Hindus participate in the festival,

SOURCE · *Statement of Fairs and Festivals fusnished by the Collector, Medak*

13 Dhanura *alias* **Dhannavaram** — Situated at a distance of 52 miles from the Akkannapet Railway Station

The total population of the village is 1,149 and it is made up of several sub-communities of Caste Hindus , and Scheduled Castes (98)—Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Sri Venkateswaraswamy is the only place of worship in the village

Sri Venkateswaraswamy festival is celebrated for 3 days from *Jaistha Suddha Padyami* to *Tadiya* (May-June) Local Hindu devotees participate in the festival.

SOURCE · *Statement of Fairs and Festivals furnished by the Collector, Medak*

14. Khadarabad — Situated at a distance of 6 miles from the Hyderabad—Bijilipur bus route and 10 miles from Andole There is a cart tract to this village from Peddapur stage *via* Nagulpalle and Puluvatla and a foot-path *via* Bijilipur

This village appears to have been a flourishing town in the past It is believed that one Sambhu Prasad, a Jagirdar, was the founder of this village There are still in existence four bastions and rampart in the village which are the visible landmarks of its past glory There are also several dilapidated temples with exquisite sculpture

After the death of Sambhu Prasad, his *munim*, Khader Sab succeeded and christened the village as Khadarabad

The total population of the village is 2,475 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Vadrangi, Kamma, Mudiraju, Golla, Lingayat, Bhatraju, Kamsali, Chakali, Mangali, etc , and Scheduled Castes (563) — Mala, Madiga The chief means of livelihood of the people are agricultural labour and other traditional occupations

The temples of Sri Vitaleswar with His stone image in human form, Sangameswara and Mallikarjuna with stone Sivalingams are the places of worship in this village The temple of Sangameswaraswamy has no ceiling A photo of Sri Manikya Prabhu is worshipped in the village There is one Mallappa Maharaju Mutt at a distance of about one furlong from the village. *Bhajans* are conducted in this Mutt

Sri Vitaleswara Gopalakalvalu (Vasanthothsavam) is celebrated for 6 days from *Ashadha Suddha Dasami* to *Purnima* (June-July) and also from *Kartika Suddha Dasami* to *Purnima* (October-November) Cocoanuts are offered to the deity

Sri Mallikarjuna Jatara is celebrated for six days from *Vaisakha Suddha Panchami* to *Dasami* (April-May) Cocoanuts and flowers are offered to the deity

Sri Sangameswaraswamy temple located in the midst of the river is about 2 miles from the village All Hindu devotees of the village celebrate Mahasivaratri at the temple premises after taking a dip in the river Cocoanuts and flowers are offered to the deity

A cattle fair is held during this festival About 3,000 cattle are brought for sale.

Sri Prabhu Jayanti is celebrated from *Margasira Suddha Dasami* to *Purnima* (November-December) for a period of six days.

Mallappa Maharaj a Veera Saiva, studied in an elementary school, spent 10 years in trade and later became a disciple of one Veera Maheswara an ascetic He found a *mutt* and taught his philosophy to the disciples Since his death in *Fasli* 1356 a festival is being celebrated in his memory by his disciples once in a year with *pujas*, *bhajans* and social dinners A flag is hoisted on that day A Vaisya is the *matadhipathi* (Head of the *mutt*) at present *Prasadam* is distributed to all

Animals are sacrificed during Durgamma Jatara Chakali, Mangali and Harijans participate in the Jatara

All the festivals celebrated are of ancient origin but of local significance All Hindu devotees participate

SOURCE *Sri S Manikyam, Headmaster, Junior Basic School, Khadarabad*

15 Kichannapalle — Situated at a distance of 34 miles from the Sankarpalle Railway Station on Wadi—Secunderabad—Kazipet line.

The total population of the village is 341 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (63). The chief means of livelihood of the people are agriculture and agricultural labour

Sri Venkateswaraswamy is worshipped in this village

Sri Venkateswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Ashtami* to *Dwadasi* (February-March) About 1,000 Hindus local and from the neighbouring villages participate in the festival

SOURCE List of Urus, Melas, Jataras, etc , in the Nizam's Dominions, 1349 F (1940 A D) *by Mazhar Hussain, M A , B.Sc , Director of Statistics*

16. Ananthasagar — Situated at a distance of 36 miles from the Akkannapet Railway Station and from Jogipet town

The total population of the village is 586 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (223) and Muslims The chief means of livelihood of the people is agriculture.

The tomb of Saint Sharif Mohammad Hussain Shah is worshipped

Saint Sharif Mohammad Hussain Shah Urs is celebrated in memory of the saint for 6 days in *Bhadrapadam* (7th to 12th of September-October) This festival is confined to Ananthasagar and its neighbouring villages About 5,000 people of all communities local and from the neighbouring villages congregate

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

17 Jogipet — The headquarters of Andole Taluk — Situated at a distance of 20 miles from Sangareddy, 24 miles from Medak, 34 miles from the Sankarpalle Railway Station on the Wadi-Secunderabad line of the Central Railways and 54 miles from Hyderabad Jogipet was once an important Jain centre and later on became a Saiva centre

There are several versions current regarding the origin of its name

Allamareddy Chowdari, the valiant descendant of Raminayudu, the founder of Medak Samsthanam was the ruler of this place in 1547 A D As he was childless, he worshipped several gods, fed *sadhus* and *sanyasis* and sought their blessings One day a *yogi* by name Ramayogi came and advised Allamareddy to install a Sivalingam on the Vaikrantha hill and perform *puthrakameshti yagam* Accordingly Allamareddy performed the *yagam* and Pavaka, the fire god pleased with the offerings, blessed him with a number of children As a mark of gratitude he named the village as Ramajogipet, which later became "Jogipet"

Another version current is that in the year 1780 one Sadasivareddy of Papannapet went to see Bhagyanagar along with his retinue When he came to Vaikrantha hill the bullock carts would not move Efforts to make them move proved futile Even sacrifice of animals had no effect Sadasiva Reddy solemnly prayed God Lord Siva in the guise of a *jogi* appeared before him in a dream and said that the bullocks would proceed further only if he constructed a *gudi* (temple) and a *gadi* (fort) at the place Sadasivareddy acccordingly constructed a six pillared *mantapam* with white marble stone over the Sivalingam in a dark cave As the Lord gave his *darshan* as a *jogi*, the place came to be known as Jogipet

There is yet another version according to which Daksha, the father of the divine consort, Parvati, performed a great *yaga* by inviting all the Gods except Lord Siva When Parvati came to know that her father was performing a *yaga*, she implored her Lord to permit her to witness the *yaga* but Siva did not permit her Despite this, Parvati attended the *yaga* Daksha did not welcome his daughter and in the presence of all the invitees he insulted her and Lord Siva Parvati who could not bear this disgrace burnt herself to death in the sacrificial fire It is believed that the bereaved Lord spent several years at the place doing penance as a *yogi* and later married Parvati when she was reborn As the Lord spent his life as a *jogi* this place came to be known as Jogipet

Another story is that when Andole was a flourishing city, the weekly market used to be held in this locality It was then known as Angadipeta Ramachandrapuram and Lakshmipuram were the neighbouring villages As it was the frequent target of thieves and house-breakers, several merchants began to desert the place One Noolu Basappa, a merchant of Umnabad who had settled at Angadipeta with the assistance of Jogappa of Andole, formed Angadipeta, Lakshmipuram and Ramachandrapuram into one group and constructed a fort, as a protection. They installed the Joginatha Sivalingam and named the newly formed village as Jogipeta The *Samsthanadhipathi* of Andole honoured Noolu Basappa with the title of 'Setty' and appointed him as the head of the village

This place appears to have been a Jain strong hold during the 11th and 12th centuries In the caves where Jain *jogis* did penance the Kannadiga Veerasaivas installed the Sivalingam Even now there is a Jain *mutt* consisting of the life-like marble idols of great Jain leaders, Vardhamanamahaveera, Chandraprabhu, Parswanatha and the rest of the twenty four of them Seven or eight decades ago the Jains predominated the area The great research scholar, late Suravaram Pratapa Reddy in his 'Andhrula Sanghika Charithra' has observed that this was only a place of shelter for Jain *jogis* Hence it came to be known as Jogipet

The total population of the town is 10,681 and it is made up of the following communities · Caste Hindus — Brahmin, Vaisya, Kapu, Golla, Budabukkala, Ediga, Sale, Chakali, Mangali, Muthracha etc, Scheduled Castes (1,354) — Mala, Madiga, Muslims and Jains. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Besides the Jogipatha temple situated on the hill, there are the temples of Rajarajeswara, Manikyaprabhu, Siva, Vitaleswara, Lakshiminarayana, Hanuman, Gopalaswamy, Sangameswara, village deities Yellamma, Vadunalamma, Pochamma and two *mutts* of Jains Manjeera otherwise known as Garuda Ganga flows touching the foot of the hill on which the temple of Gopinatha stands It is said that Janamejaya, the son of Pareekshith, performed *Sarpayagam* (serpent sacrifice) to wreak vengeance against the serpent world, as a serpent bit his father to death Kadruva, the mother of the serpents lamented over the death of her sons and begged Vainatheya to bring the sacred water of Ganga for the salvation of her offspring Vainatheya pleaded that the ashes of the serpents are very huge and that it was not possible to bring enough water from the celestial river Then Kadruva handed over her *manjeera* (anklet) and requested him to get as much water as it could hold While Vainatheya was bringing the *manjeera* with the celestial water it slipped and fell on earth near Jogipet and began to flow forming seven branches Hence it is called Manjeera It is also called Garuda Ganga as Garuda, known as Vainatheya, was responsible for the birth of the river

The peculiarity in the Jogipatha temple is that both Siva and Parvati stand side by side in the form of Lingams without *panivattam* indicating, perhaps, that Siva is *Ardhanareeswara* (half Himself and half Parvati) The temple and the Lord face West It is said that the cave in which Ramajogi did penance is still in existence There is a small *koneru* on the hill, which used to have water during all seasons. But, owing to some contamination it dries up now and then Visitors sprinkle the sacred *teertham* of this *koneru* over their heads before they go for the *darshan* of the Lord

Jogipathaswamy Uthsavam is celebrated for 11 days from *Chaitra Suddha Panchami* to *Purnima* (March-April) *Rathothsavam* is celebrated on *Dasami* *Lankadahanam* on *Purnima* is an attractive function Devotees offer cocoanuts and fruits No devotee chooses to keep quiet without liquidating his vows fearing some mishap An interesting story is that one issueless couple worshipped the

Lord promising that they would deliver the child to the Lord if they begot one by His grace Very soon they were blessed with a daughter whom they named as Jogamma but later on forgot about their vow When she grew up her parents fixed up her marriage Mysteriously just before the marriage day a strong whirlwind swept the marriage pandal and the girl, carried her to the temple of Joginatha on the hill Jogamma lived by begging and if on any day she had more than two days' ration, rats used to eat the excess by the power of the Lord She spent the rest of her life in this manner in the temple Later the devotees came to know about the fate of Jogamma and began to worship the Lord with sincerity The devotees name their children after the Lord as Jogaiah, Jogamma, Jogireddy, Jogirao, Joginath etc This is an ancient festival confined to Jogipeta and a few of its neighbouring villages The Vaisyas conduct the festival and about 5 to 6 thousand Hindu devotees participate in the festival *Pujari* is a Jangam with hereditary rights

A fair is held in a large area belonging to the Local Board and Pattadars Taxes are collected from merchants to meet the expenses of the festival Glassware, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements and toys of various kinds are sold at the fair There is free feeding during the festival period Circus, merry-go-rounds afford entertainment to the visitors

Manikyaprabhu Aradhana is celebrated for 8 days from *Margasira Suddha Dasami* to *Bahula Vidiya* (November-December) along with *Bhagavatha sapthaham* (non-stop reciting of Bhagavatham for 7 days) Details of Manikyaprabhu's life are given in the write-up of Sangareddy This is a ten year old festival observed in the neighbouring taluks of this district and the Mysore State because of the popularity of the great saint About 5 to 6 thousand Hindus congregate. Brahmins are *pujaris* and there is free feeding also

ANDOLE is included in the Jogipet Municipal limits. The original name of the village was Landala, which later became Andole when it was made the capital of Medak *Samsthanam* A stone inscription in the village Chekumalu states that Andole was ruled by Kakatiyas Though Raminaidu was the first to rule the *Samsthanam* about 1,232 A D Allamareddy Chowdhari improved the village by constructing temples and huge tanks He established Jogipeta and installed Joginatha Lingam after he was blessed with a child by the grace of Ramajogi. His dynasty ruled from 1,450 to 1,535 Narasimhareddy of this dynasty who was the contemporary of Aurangazeb in the 17th century was known as a great ruler and a philonthrophist His name is found in several Government Sanads He used to measure the area with his fingures and when he heard that this resulted in reduction of the area of lands gifted and enhancement of revenue he at once cut the portion between the thumb and the forefinger increasing the area in between

The following poem has compared Narasimhareddy to the legendary King Sibi, who offered his flesh to a falcon in order to save a dove.

"దేగకయి తనువొసంగిన
Degakayi thanuvosangina
త్యాగి కదా శిబి యదెంత త్యాగము ప్రజకై
Thyagi kada Sibi yadentha thyagamu prajakai
బాగొప్ప హస్త మిచ్చిన
Bagoppa hastha michchina
త్యాగిని నరసింహు నతని తా తన వలదా
Thyagini Narasimhu nathani tha thanavalada"

Rani Sankaramba reputed as *raya-baag* (tiger-queen) and Raja Sadasivareddy, her worthy adopted son are the other illustrious descendants of this dynasty. Their lives composed in ballads are sung by *thandanana* singers for three nights When her husband died of poisoning Sankaramba succeeded him and won reputation as a good ruler and thus kept up her family tradition During the war between the Peeshwas of Marata and Nizamalikhan, her sovereign, she personally led her army and defeated the Peshwa. The Nizam rewarded her with several *agraharams* for her valour Later she became an ascetic and visited several sacred places in the country She adopted Raja Sadasivareddy as her son and successor Raja Sadasivareddy after he became a ruler, sided Aleeza, against his father Nizamalikhan Aleeza was poisoned to death and Sadasivareddy earned the wrath of the Nizam who finding him too strong got him killed by some of his men and consoled the bereaved queens by allotting each a few villages The last ruler of the dynasty was Rani Venkatalakshmayamma who died in 1959 Her daughter Rani Sankaramba and her adopted son Raja Ramachandrareddy are still living

The temples of Ranganathaswamy with His image in a reposing posture on *seshathalpa* (serpent-

bed), Rama, Anjaneyulu and village deities Pochamma, Durgamma, Yellamma and a *darga* for Muslims are the places of worship in this part of the town

Sri Ranganathaswamy Kalyanam and rathothsavam are being celebrated every year for the past 250 years

Darga Uthsavam is another annual festival the details of which are lacking

Whenever epidemics such as cholera, small-pox, chicken-pox, etc , break out in the town animals are sacrificed to the deities A Harijan of the Erpula family gets possessed and announces the name of the village deity Generally sheep, goats, fowls and buffaloes are sacrificed to the *devata* When cholera is prevalent the person possessed bites the throat of a goat This practice is an ancient one in Andole The leaders of the town and headmen are the patrons and devotees of all communities congregate *Pujaris* are Sudras

SOURCE
1. *Sri Bhatla Narayanaraju, Private Tutor, Jogipet*
2. *Sri Chidire Nrusimha Sarma, Purohit, Jogipet*
3. *Sri Basma Manaiah, M L A , Jogipet*
4. *An article on* Telugunadu Samaikyaniki Nandi Palikina Jogipeta *in Andhra Prabha Weekly, dated 23-12-'64.*
5. *Sri Chidire Lakshmana Sastry, Andole*

18. Hunnapur — Situated at a distance of 28 miles from the Akkannapet Railway Station and Jogipet town.

The total population of the village is 820 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (247) and Muslims The chief means of livelihood of the people is agriculture

A Muslim saint Murshah Burugpalle is worshipped in this village.

Murshad Burugpalle Urs is celebrated for a day in *Phalgunam* (February 25th) About 500 local devotees congregate. All communities participate in this festival.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

19. Singur — Situated at a distance of 26 miles from the Akkannapet Railway Station and Jogipet town

The total population of the village is 1,304 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (330) The chief means of livelihood of the people is agriculture.

The village deity Durgamma is worshipped in this village

Durgamma Jatara is celebrated for 6 days in *Ashadham* (June-July) About 2,000 local Hindu devotees participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

20. Mudimanikyam — Situated at a distance of 5 miles from the Choutkur bus stage, 7 miles from Andole and 35 miles from the Sankarpalle Railway Station

The total population of the village is 1562 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Vadrangi, Kammara, Kummari, Kamsali, Padmasale, Chakali, Mangali etc., and Scheduled Castes (186)—Mala, Madiga. The chief means of livelihood of the people are agriculture, cottage industries and agricultural labour.

The temples of Sri Rama with a stone image in human form, Bhogeswara, Durga Devi, Bnavani and Pochamma are the places of worship in this village

Srirama Navami is celebrated for 4 days from *Chaitra, Suddha Navami* to *Dwadasi* (March - April). Preparations are made from *Chaitra Suddha Vidiya. Rathothsavam* on *Navami, pattabhishekam* (coronation) of Sri Rama on *Dasami, puja* on *Ekadasi* and *Gopalakalavalu* on *Dwadasi* are the rituals celebrated Cocoanuts and *naivedyam* are offered to the deity The festival is being celebrated for the past 30 years and is confined to this and neighbouring villages Sri Venkata Krishnapuram Vittal is the chief patron. About 4,000 devotees of all communities participate A Brahmin is the *pujari* *Prasadam* is distributed to all

A fair is held for four days in an area of about 6 acres belonging to Sri Vittal. It is being held for the past 30 years and is confined to this and neighbouring villages About 4,000 people attend the fair Tradesmen come from the surrounding villa-

ges Eatables, glasses, earthenware, lanterns, mirrors, combs, books, photos, clothes and bamboo baskets are sold at the fair There are choultries for the pilgrims to stay. Dramas entertain the visitors.

SOURCE *Sri M Viswanatha Reddy, Surpanch, Mudiamanikyam*

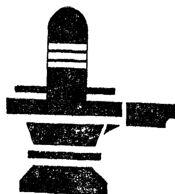
21. Venkatakishtapur — Situated at a distance of 20 miles from the Sankarpalle Railway Station

The total population of the village is 523 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (95) The chief means of livelihood of the people is agriculture

Sri Pandurangaswamy is worshipped in this village

Sri Pandurangaswamy festival is celebrated for 4 days from *Ashadha Suddha Dasami* to *Triodasi* (June–July) About 1,500 local devotees congregate All communities participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*



NARSAPUR TALUK



INDEX

No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
1	1 CHITKULA	HANUMAN APR MAY
2	2 CHANDUR	RAMALINGASWAMY JAN FEB
3	3 CHILAPUCHEDU	POCHAMMA MAR APR
4	4 FEIZABAD ALIAS CHOUDERPET	VITALESWARASWAMY MAR APR
5	14 GOWTAPUR	SANDUR RAMALINGA SWAMY JAN FEB
6	16 BUJRAMPET	VEERABHADRASWAMY MAR APR
7	19 DEVALPALLE	POCHAMMA NO FIXED DATE
8	21 VELAMAKANNA	VENKATESWARASWAMY MAR APR
	21(d) KOTTAL	VENKATESWARASWAMY MAR APR
9	28 MOHAMMADNAGAR	DURGAMMA JAN FEB
10	31 MUTURAPALLE	POSHAMMA MAR APR
11	36 S R PURAM	MYSAMMA & POCHAMMA NO FIXED DATE
12	43 HATNURA	HAZRAT SHA ROOHULLA SHAID QUBLA JAN FEB
13	45 KASALA	SYED AHMED SAHEB FEB MAR
14	51 SADULLANAGAR	MALLANNA JAN FEB
15	55 NASTIPUR	POCHAMMA JUNE JULY
16	60 YELLAMMAGUDA	MALLANNA JAN FEB
17	62 SOLKAPALLE	MALLANNA JAN FEB
	68(a) IMAMNAGAR	POCHAMMA JUNE JULY
18	69 SIVANAGAR	UMA MAHESWARA-SWAMY MAY JUNE
19	70 KODAKANCHI	ADINARAYANASWAMY JAN FEB
20	72 OOTLA	GATTU MALLANNA JAN FEB
21	74 ROYYAPALLE	POCHAMMA JUNE JULY
22	75 SHERKHANPALLE	NARASIMHASWAMY APR MAY
23	85 SIKANDERPUR	VENKATESWARASWAMY MAR APR
24	90 THUNKI	NALLA POCHAMMA MAR APR

No.	Code Number and Name of Village	Name of Deity and Period of Fair or Festival
25	94 SITARAMPUR	SRI SITARAMASWAMY MAR APR
26	95 NARSAPUR	HAZRAT SHAMBUL SHAHEED OCT NOV
27	100 PEDDA CHINTA KUNTA	DURGADEVI JAN FEB TO FEB MAR
28	103 VENKATAPUR	POCHAMMA MAR APR
		SRI RAMA MAR APR
29	108 GOLLAPALLE	MALLANNA DEC JAN
30	109 CHINNA CHINTA-KUNTA	VENKATESWARASWAMY JULY AUG
31	111 BRAHMANAPALLE	CHINNAMMA DEVI FEB MAR
32	115 ALIPUR	MOULA ALI NOV DEC
33	116 RATNAPUR	MALLANNA DEC FEB
34	121 DONTI	VENUGOPALASWAMY APR MAY
35	123 EDULLAPUR	EDULLA HUSSAIN APR MAY
36	128 PARKIBANDA ALIAS FAKEERBANDA	KATHYAYANI DEC JAN TO JAN FEB
37	129 SIKANDLAPUR	LAKSHMI NARASIMHA DEC JAN
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39	134 SHIVAMPET	SRI KODANDARAMA SWAMY MAR APR
40	146 BONTAPALLE	VEERABHADRASWAMY FEB MAR
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42	150 JINNARAM	SRI KODANDARAMA MAR APR
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TALUK BOUNDARY
OTHER ROADS
TALUK HEADQUARTERS
RIVER
VILLAGE WITH SERIAL NO

Section V

NARSAPUR TALUK

Chitkula — Situated at a distance of 18 miles from Medak and 32 miles from Narsapur

The total population of the village is 1,402 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Kapu, Mutharacha, Balija, Avusali, Sale, Mangali, Chakali, Bathini, Thamballa, Kurma, Kammara, Kummari, Vadrangi, Gandla, Gowd, etc , Scheduled Castes (229)-Mala, Madiga, Byagala, Mala Jangam, Manne, etc , Jains, Muslims and Christians The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Hanuman with a 5 feet high image in the form of a monkey, Pochamma, Choudamma, Beerappa, Venkateswara and two temples of Mallanna, 4 mosques and a church are the places of worship in the village

Hanumadaradhana is performed from *Vaisakha Suddha Tadiya* (April-May) for 7 days The wooden temple car is taken out in a procession The Padmasales decorate the carts with skillfully woven clothes and take them in a procession Cocoanuts are offered This ancient festival which was stopped for some time after the abolition of the Estates was again revived from 1950. It is confined to the near-by villages The villagers celebrate the festival by collecting subscriptions Thousand devotees of all communities participate in the festival Sri Narayanachari, Sri Jayaramachari and Sri Raghavachari, Madhwa Brahmins of Dwaita sect of Kasyapasa *gotram* are the *pujaris* with hereditary rights. *Prasadam* is distributed to all

A fair is held for a week in connection with the festival Eatables, utensils, glassware, books, mats, bamboo baskets and fancy goods are sold at the fair *Bommalata* (puppet show) and the recitation of ballads by the local *Yakshgana sangham* afford entertainment to the gathering.

On *Chaitra Suddha Padyami*, the Telugu New Year's Day, also Hanuman Uthsavam is celebrated and other village deities are worshipped

Occasionally sheep and fowls are sacrificed to the village deities Skirts and silver eyes are offered to Pochamma

SOURCE: *Sri A Govinda Rao, Asisstant Teacher, Government Central Primary School, Chitkula.*

2. Chandur — Situated at a distance of 18 miles from Narsapur by road

The total population of the village is 1,296 and it is made up of the following communities: Caste Hindus—Bramin, Vaisya, Thamballa, Mutharacha, Golla, Kummari, Viswabrahmin, Vadla, Kummari, etc , Scheduled Castes (212)—Mala, Madiga, and Muslims The chief means of livelihood of the people is agriculture.

The temples of Ramalingaswami and Anjaneya are the places of worship in the village.

Sri Ramalingaswami Jatara is celebrated for a day on *Magha Bahula Amavasya* (January-February). Cocoanuts are offered to the deity, Fasting and *jagarana* are the domestic observances This festival is of ancient origin and of local significance Jangams are the chief patrons. All local communities participate in the Jatara Thamballas are the *Pujaris* with hereditary rights. *Prasadam* is distributed to all

SOURCE: *Sri Ramakrishnaiah, Chandur.*

3. Chilapuchedu — Situated at a distance of two miles from the Chitkula bus-stage, 18 miles from Medak and 22 miles from Narsapur

The total population of the village is 1,253 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Sale, Rangaraju, Golla, Mangali, Pitchiguntla, etc, Scheduled Castes (76)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswami temple and the village deity Pochamma temple with her image in human form are the places of worship in the village.

Pochamma Jatara is celebrated for a day on *Chaitra Suddha Padyami* (March-April). Cocoanuts are offered to the deity. This festival is of ancient origin and of local significance. Local devotees of

all castes participate in the Jatara *Prasadam* is distributed to all.

SOURCE: *Sri Narayana Reddy, Chilapuchedu*

4. Feizabad alias **Chandarpet** — Situated at a distance of 18 miles from Narsapur.

As this village was constructed by one Chowdari it was known as Chowdaripet Later it came to be known as Feizabad after Feizamad Khan who was responsible for improvement of the village.

The total population of the village is 1,051 and it is made up of the following communities: Caste Hindus—Kapu, Vaisya, Rangaraju, Brahmin, Vadla, Kammara, Kamsali, Mutharacha, Chakali, Mangali, Sale, Kurma, Battini, Vaddera, Gowda, etc , Scheduled Castes (314) - Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Sri Vitaleswaraswamy temple with a wooden image in human form and a *darga* are the places of worship in the village The village deities Pochamma, Durgamma, Yellamma, Mysamma are also worshipped There is also a dilapidated Hanuman temple in the village

Sri Vitaleswaraswami Rathothsavam is celebrated for five days from *Chaitra Suddha Padyami* to *Panchami* (March–April) Preparations for the festival are made one month in advance *Bandlu* (carts) on *Padyami*, *agnigundams* (fire-pits) and *bonams* on *Vidiya*, *rathothsavam* (car festival) on *Tadiya*, *annadanam* (free feeding) on *Chaviti* and car festival on *Panchami* are the rituals observed during the festival. Cocoanuts and sugar are offered to the deity This festival is being celebrated for the past five years and is confined to Feizabad A Kurma is the patron All local communities participate in the festival *Pujari* is Sayenna, a Kurma of Unnipathi *gotram*

SOURCE *Sri N. Narayan, Headmaster, P S. Feizabad*

5. Gowthapur — Situated at a distance of 2 miles from the Chitkula bus route, 6 miles from the Dharmasagar bus-stage and 32 miles from the Sankarpalle Railway Station.

It is believed that the great sage Gowthama lived here and hence it is called Gowthapur

The total population of the village is 818 and it is made up of the following communities Caste Hindus — Tenugu, Kapu, Goundla, Padmasale, Vaisya, Kummari, Chakali, Mangali etc , Scheduled Castes (135)—Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

The temples of Hanuman, Pochamma, Durgamma and a mosque are the places of worship in this village Most of the local devotees go to Sandur, a nearby village to worship Ramalingaswamy and participate in Ramalingaswamy Jatara.

Sandur Ramalingaswamy Jatara is celebrated at Sandur village for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February) This Jatara is being celebrated for the past 500 years The devotees from Gowthapur and from the neighbouring villages congregate irrespective of caste or creed *Pujari* is a Brahmin

SOURCE *Sri A S Jesudass, Headmaster, Gowthapur*

6 Bujrampet — Situated at a distance of 1½ miles from Medak road, 5 miles from Narsapur road and 43 miles from Hyderabad

This village is known as Bojarampet after one Bhujanga Rao, who constructed the village

The total population of the village is 965 and it is made up of the following communities· Caste Hindus—Kapu, Mutharacha, Vaisya, Kurma, Chakali, Mangali, Padmasale, Vanjara, Kummari, Kamsali etc , and Scheduled Castes (112) The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Veerabhadra with an image in human form, the image of Ganapathi and a Sivalingam, and the temple of Anjaneyaswamy, Pochamma, Mahakali, Mallanna, Muthyalamma, Siva with the Sivalingam are the places of worship in this village

Veerabhadra Uthsavam is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March–April) This festival of ancient origin is of local significance Messrs Aagmaiah and Durgamma are the chief patrons The local Hindu devotees, irrespective of caste or creed, congregate *Pujari* is a Jangam

SOURCE *Sri T Narayan, Headmaster, Venkatapur*

7 **Devalpalle** — Situated at a distance of 7 miles to the west of Narsapur

The total population of the village is 570 and it is made up of the following communities Caste Hindus—Kapu, Muthracha, Kummari etc , and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The village deity Pochamma is worshipped in the village

Pochamma Jatara is celebrated for 3 days once in a year, according to the convenience of the villagers This is being celebrated for the past 4 years and is confined to Devalpalle and a few neighbouring villages About 800 devotees, both Hindus and Muslims, local and from the surrounding villages like Dowlapur, Sikindlapur, Kasala, Hathnur and Dowlathabad participate in this Jatara

A fair is held near the temple in connection with the Jatara Sweets, utensils, mirrors, combs and earthen toys are sold at the fair

SOURCE *Sri K Pullaiah, Assistant Teacher, Narsapur.*

8. **Velamakanna** — Situated at a distance of 2 miles from Kowdipalle, 14 miles from Narsapur and Medak, and 16 miles from the Machaiahpet Railway Station

The total population of the village is 2,418 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Padmasale, Vaishnava, Munnur Kapu, Muthracha, etc , etc , Scheduled Castes (66) — Mala, Madiga, and Muslims The chief means of livelihood of the people is agriculture

Venkateswara temple with the image of the deity in human form is the place of worship in the village Village deities Durgamma, Pochamma, Mutyalamma, Hanumandlu, Kotta Mysamma, Kotta Lingamaiah, Uradamma, Potulingaiah, Gadi Mysamma are also worshipped There is a temple of Venkateswaraswamy in Kottal, hamlet of this village

Venkateswaraswamy Rathothsavam (car festival) is celebrated for 5 days from *Chaitra Suddha Padyami* to *Panchami* (March–April) *Rathothsavam* (car festival), *Seva*, recitation of *Bhagavatham* are the main rituals of the festival On the last day *abhishekam* is performed to the Lord

This festival is being celebrated for the past 500 years and is confined to the taluk The temple has 1 17 acres of wet and 3 acres of dry land as Inam About 2,000 Hindus, local and from the surrounding areas congregate *Pujaris* are Nambi Vaishnavas of Malipeddi Mangalagiri *gotram*

A fair is held in this connection About 2,000 people, local and from the neighbouring villages attend the fair Eatables, utensils, torches, toilet goods, books, photos and toys are sold at the fair *Chirtala bhajanas* entertain the congregation.

In Kottal village also, Venkateswaraswamy festival is celebrated for a day on *Chaitra Suddha Padyami* (March–April) About 500 local people congregate On *Ekadasi*, *Gokulashtami*, *i e* , *Sravana Bahula Ashtami* (July-August), Sankranti, Sivaratri, Srirama Navami on *Chaitra Suddha Navami*, are the other festivals celebrated in the village. Fasting and *jagarana* are observed by the devotees

SOURCE *1 Sri Khaja Khaleel Ahmed, Teacher, Primary School, Velmakanna*

2 Statement of Fairs and Festivals furnished by the Collector, Medak

9. **Mohammadnagar** — Situated at a distance of 5 furlongs from the Dharmasagar bus stand and 24 miles from the Manoharabad Railway Station.

The total population of the village is 927 and it is made up of the following communities Caste Hindus — Muthracha, Kapu etc , Scheduled Castes (142) and Muslims The chief means of livelihood of the people is agriculture

The image of Venkateswaraswamy enshrined in a temple and Durgamma represented by a stone under a tree are worshipped in this village

Durgamma Jatara is celebrated for 2 days from *Magha Bahula Chathurdasi* to *Amavasya* (January–February) Decorated carts with *bonams* are taken round the deity Cocoanuts are offered This Jatara is of ancient origin but of local significance Local Hindus of all castes participate in the Jatara A Muthracha is the *pujari* with hereditary rights

SOURCE : *Sri D Narayana, Headmaster, Mohammadnagar*

10. Muturajpalle — Situated at a distance of one mile to the north of Thimmapur and Rajpet and two miles from the Hyderabad—Kamsapuram bus route

The total population of the village is 665 and it is made up of the following communities Caste Hindus — Vaisya, Muthracha, Golla, Chakali, Mangali, Boya, Jangam, Banjara etc , Scheduled Castes (76) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and trade

Siva and Anjaneya temples located in the centre of the village, village deity Poshamma temple on the western outskirts of the village with Her stone image in human form, and Eswara temple on the east with a choultry are the places of worship in this village The image of Durgamma is also worshipped

Poshamma Jatara is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April) On the last day of the festival, decorated carts are taken round the temple and the deity is taken out in a procession Animals are sacrificed in fulfilment of vows This Jatara is being celebrated for the past 60 years and is confined to Muturajpalle alone Local devotees, irrespective of caste or creed, congregate Talaris are the *pujaris* with hereditary rights

SOURCE · *Sri Akula Ramanna, Patwari, Muturajpalle*

11 Siripuram — Situated at a distance of 14 miles from Narsapur The village has no communication facilities

After the downfall of the Maharastra Empire the descendants of Peshwa Baji Rao migrated to this place surrounded by hills and constructed a village by name Bongarala Later the Chintalagattu family of certain Reddi Kings constructed another village by name Budigipalle adjacent to Bongarala Even now there is a well known as Budigivandla Bhavi During the times of Salarjung Bahadur I there was a readjustment of territories, when Bongarala village was gifted to Maharaja Chandulal Bahadur as Jagir and Budigipalle was divided into two parts and given to Pappannapet Jagirdars and Iqbal-ud-Doula There is an interesting story current regarding the origin of the name of the village The tank situated in between Bongarala and Budigi, was getting breached occasionally and causing damage to the village despite frequent repairs One day the Lord appeared before one Sirimakka, a Vaisya lady in a dream and ordained her to sacrifice her life in order to stop the breach. Sirimakka, therefore implored the villagers to bury her alive at the place where the tank had breached The villagers reluctantly carried out her orders , since then the tank had not developed any breaches As a gratitude, the two villages Budigipalle and Bongarala were clubbed into one village and named as Siripuram

The total population of the village is 2,066 and it is made up of several sub-communities of Caste Hindus Scheduled Castes (214) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Village deities Maisamma and Pochamma are worshipped in this place

Grama Devatharadhana is celebrated whenever epidemics like cholera and small-pox prevail in the village There is no fixed date for celebration of this festival Cocoanuts are offered and buffaloes, sheep and fowls are sacrificed to the village deities Intoxicating drinks are used This is a local festival The village elders are the chief partrons and local Hindus participate in the festival

SOURCE 1 *Sri G Yella Reddy, Teacher, Zilla Parishad Middle School, Siripuram*
2 *Sri Sivaramayya, Teacher, Zilla Parishad Middle School, Siripuram.*
3 *Sri E Prabhu Dass, Headmaster, Zilla Parishad Middle School, Siripuram.*

12. Hatnura — Situated at a distance of 8½ miles from Narsapur

The total population of the village is 2,742 and it is made up of several sub-communities of caste Hindus, Scheduled Castes (567) and Muslims The chief means of livelihood of the people is agriculture

Hazrat - Sha - Roohulla - Shaid - Qubla, a Muslim saint is worshipped in this village

Hazrat-Sha-Roohulla-Shaid-Qubla Urs is celebrated for 3 days in *Magham* (January–February) This Urs is confined to Hatnura village only About 300 local people, irrespective of caste or creed, participate in the Urs

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak*

13 **Kasala** — Situated at a distance of 8 miles from Narsapur and 20 miles from Lingampalle

The total population of the village is 2,058 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Padmasale, Chakali, Mangali, Muthracha etc, etc, Scheduled Castes (359) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Hanuman, Pochamma, Venkateswara, Durgamma, Siddheswara, Manikya Prabhu Mandir, Jumma Masjid (mosque) and Syed Ahmed Saheb Darga situated at a distance of one mile from the village are the places of worship in this place

Syed Ahmed Saheb Urs is celebrated for 3 days in *Phalgunam* (February-March) This is being celebrated for the past 5 years and is confined to Kasala and the neighbouring villages About 1,500 devotees of all communities, local and from the neighbouring villages congregate A petty fair with a few shops is held near the *darga* Eatables, lanterns, combs, and mirrors etc, are sold About 1,500 people attend the fair *Quavali* (music party) entertains the visitors There is a choultry in the village Free feeding is arranged for a day

SOURCE 1 *Agricultural Assistant, Narsapur*
2 *Statement of Fairs and Festivals furnished by the Collector, Medak*

14 **Sadullanagar** — Situated at a distance of 5 miles from Narsapur, 10 miles from Sangareddy and 34 miles from Hyderabad

The village is named after Sadulla Khan, the founder of the village

The total population of the village is 798 and it is made up of the following communities Caste Hindus—Vaisya etc, etc; Scheduled Castes (122) Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, fishing and other traditional occupations.

Mallanna temple with a small image in human form and Hanuman temple are the only places of worship in the village

Mallanna Devuni Uthsavam is celebrated for two days from *Magha Bahula Chathurdasi* to *Amavasya* (January-February) *Rathothsavam* is clebrated on the last day The devotees swing in ecstacy (*siga'u vuguta*) before the deity Cocoanuts and flowers are offered to the deity This is a local festival Local Hindus of all castes participate in the festival A Golla is the *pujari* with hereditary rights

SOURCE *Sri G Gopal, Teacher, Primary School, Sadullanagar.*

15. **Nastipur** — Situated at a distance of 8 miles from Narsapur

The total population of the village is 400 and it is made up of the following communities Caste Hindus—Kurma, Tenugu, Reddi, Mangali, Chakali etc, etc, Scheduled Castes (72)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Hanuman temple and Pochamma temple with a stone image in human form are the places of worship in this village

Pochamma Uthsavam is celebrated for a day on *Ashadha Bahula Dasami* (June-July) Decorated carts are taken round the temple Cocoanuts are offered and sheep and fowls are sacrificed to the deity This festival of ancient origin is of local significance Tenugus are the chief patrons All local Hindu devotees participate Talaris are the *pujaris* with hereditary rights *Prasadam* is distributed to all

SOURCE *Sri P Dathathreya Rao, Headmaster, Zilla Parishad Middle School, Turakalakhanapur*

16. **Yellammaguda** — Situated at a distance of 3 furlongs from Vaddepalle on the Bompalle Cantonment—Doulatabad bus route

It is believed that the village acquired the name Yellammaguda from the guardian deity Yellamma

The total population of the village is 1,453 and it is made up of the following communities Caste Hindus—Padmasale, Tenugu, etc, Scheduled Castes (405)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and weaving

The temples of Yellamma, Venkateswara, Pochamma, Uradamma, Lingamaiah, Hanuman and Mallanna with the image of the deity in human form, Ganapati and Nandi (sacred bull) with maimed head and an *ashurkhana* (mosque) are the places of worship in the village.

It is said that in Krita Yuga, there was a hill by name Vaincheruvu in Mailaram, Warangal District Malla, a *daithya* (demon) who resided in this hill was a regular menace to the *rishis* in the vicinity The *rishis* requested Lord Siva to come to their rescue Lord Siva therefore killed Malla and came to be known as Mallahari (*hari*-killer) Before being killed Malla requested Lord Siva to direct all the devotees to worship him also along with the Lord Siva granted this boon. The name of the Lord Mallahari gradually corrupted into Mallanna.

Mallanna Jatara is celebrated for a day *i e*, on the Sunday immediately before Mahasivaratri in *Magham* (January–February). The devotees offer cocoanuts and flowers in fulfilment of their vows This is an ancient festival Only local Hindus participate in the Jatara Kurmas are the *pujaris*.

SOURCE: *Sri Pakir Mohammad, Teacher, Turkalakhanapur*

17 Solkapalle—Situated at a distance of 18 miles from Narsapur Imamnagar and Rallakatva, hamlets of Solkapalle are situated at a distance of 20 and 30 miles respectively from Narsapur.

As stone slabs are found in abundance in the village, the Kandi Doras constructed a dam and named the village as Rallakatva (*Ralla*-stones, *Katva*-embankment) This hamlet is also known as Gopalapuram

The total population of the village is 1,239 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Jangam, Kapu, Golla, Muthracha, Kurma, Vadla, Kammara, Avusali, Goundla, Kunapuli, Lambadi, Vadde, Chakali, Mangali, Pitchiguntla, Kummari, Erra Golla, etc, Scheduled Castes (217)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Mallanna represented by a stone Sivalingam, Siddheswaraswamy, Hanuman, Pochamma, Durgamma, Maisamma, Uradamma, Bhulakshmamma, Muthyalamma, Pothu Nagamaiah and Edamma in Solkapalle, Pochamma with Her stone image and Anjaneya in Imamnagar and Hanuman, Pochamma and Mallanna in Rallakatva are the places of worship in this village

One Pitcha Papaiah of Solkapalle celebrates the Jatara every year at this village in fulfilment of his vow

Mallanna Jatara is celebrated for two days from *Magha Bahula Trodasi* to *Chathurdasi* (January–February) Preparations for the Jatara are made a day in advance and rice is collected from each house Cocoanuts, pumpkins, pastils and *bonams* are offered to the deity in fulfilment of vows Decorated carts are taken round the temple On Mahasivaratri, devotees observe fasting and *jagarana* This Jatara is being celebrated for the past 50 years and it extends to the neighbouring villages also The villagers patronize the festival by contributing grain Hindus local and from the neighbourhood congregate Pitcha Lakshmaiah, a Pakanati Golla is the *pujari* with hereditary rights A pandal is erected near the temple for the visitors

Pochamma Bonalu are celebrated in the hamlets for a day on *Ashadha Bahula Ekadasi* (June-July) After *deeparadhana* a *ritual* called *gavupattuta* (tearing the skull, jaw and tongue of a ram by an appointed person with his teeth) is celebrated *Bonalu* are offered Sheep, goats and fowls are sacrificed and cocoanuts are offered to the deity Intoxicants are used as a custom This festival is an ancient one and is confined to the nearby villages The villagers patronize the festival with subscriptions Only Hindus, local and from the neighbouring villages congregate Muthrachas are the *pujaris* with hereditary rights

SOURCE 1 *Sri K Arjun Rao, Headmaster, Primary School, Solkapalle.*
2. *Sri Konde Mohan Rao, Assistant, Junior Basic School, Turkalakhanapur*

18 Sivanagar — Situated at a distance of 20 miles from Narsapur—8 miles by walk upto Annaram and 12 miles by bus

The total population of the village is 1,533 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (89) and Muslims The chief means of livelihood of the people are trade and household industries

The temples of Uma Maheswaraswamy with a stone Sivalingam, Anjaneya, Durgamma, Pochamma and a mosque are the places of worship in the village

Uma Maheswaraswamy Uthsavam is celebrated for 2 days from *Jaistha Suddha Triodasi* to *Chathurdasi* (May-June) *Kalyanam* (marriage) on the first day and *Nandiseva* (procession on bull vehicle) on the second day are the rituals observed Cocoanuts and flowers are offered to the deity This festival is being celebrated for the past 30 years and is confined to Sivanagar and 3 nearby villages Ruperao Eswaraiah is the chief patron Devotees irrespective of caste and creed, local and from the surrounding villages, congregate *Pujari* is a Brahmin of Koundinyasa *gotram* *Prasadam* is distributed to all

Mallanna Jatara is celebrated for 3 days from *Magha Suddha Triodasi* to *Purnima* (January-February)

Mohammed Khasim Urs on 14th *Moharram* (May-June) and Darga Syed Habib Saheb Urs on 22nd *Moharram* are the other festivals celebrated in this village

SOURCE *Sri Vajanna, Headmaster, Sivanagar*

19 Kadakanchi — Situated at a distance of 2 miles from Lakshmipathigudem, 6 miles from Domadugu and 12 miles south of Narsapur

The total population of the village is 752 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Muthracha, Kshatria, Scheduled Castes (94)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and trade

The temple of Lord Audinarayanaswamy with the image of the Lord and His consorts Ubhaya Nancharlu (*Ubhaya*-both) seated on Garuda (sacred kite), and with big *gopuram*, *yagasala*, *pushkarani* (sacred pond), *kalyana mantapam* (wedding hall) and *tiruvantapodi* (kitchen), Venugopalaswamy temple, Ashtabhuja Narayanaswamy (*Ashtabhuja* - eight hands) temple, the dilapidated Embarumannar temple, and the newly constructed Bharatamata (Mother India) Mandir are the places of worship in the village

Audinarayanaswamy Brahmothsavam is celebrated for 12 days from *Magha Suddha Vidiya* to *Triodasi* (January-February), *tiru kalyanam* (marriage) and *aswaseva* (procession on horse vehicle) on *Magha Suddha Sapthami*, *Hanumantha seva* on *Ashtami*, *garudothsavam* (procession on sacred kite) on *Navami*, *alukothsavam* on *Dasami*, *rathothsavam* (car-festival) and *chakravari* on *Ekadasi*, *dopothsavam* (plundering), *dhwajapatodwasana*, *bhutabali* (sacrifice of coloured rice), and *ekanthothsavam* on *Dwadasi* are the rituals observed during the festival *Padaharo panduga* (celebration of the sixteenth day) on *Triodasi* is the concluding function Aradhana is performed to the Lord daily twice The festival is being celebrated for the past two centuries and is confined to the neighbouring districts Vaishnavas are the chief patrons About 2,000 Hindus, local and from the neighbouring villages take part in the festival *Pujaris* are Golconda merchants of Vaishnava sect and Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all

A fair is held in connection with the festival for a day or two near the temple Tax is collected by the Government from the shopkeepers About 2,000 people attend the fair Eatables, utensils, toilet goods, pictures, photos and varieties of toys are sold at the fair The local drama troupe under the leadership of Vadla Ramulu enacts dramas entitled *Satya Harischandra* and *Chirutala Natakam* There are choultries for the visitors.

SOURCE *Sri Rangayya, Headmaster, Government Primary School, Kadakanchi*

20. Ootla — Situated at a distance of 5 miles from Narsapur, 10 miles from Mustakhar, 12 miles from the Lingampalle Railway Station and 44 miles from Medak

The total population of the village is 864 and it is made up of the following communities Caste Hindus — Kapu, Vaisya, Gowda, Muthracha, Golla, Munnuru, Mangali, Chakali, Vadde etc , Scheduled Castes (108) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Anjaneyaswamy, Narasimhaswamy and Gattu Mallanna located outside the village with their stone images in human form and a mosque are the places of worship in the village

Gattu Mallanna Aradhana is celebrated during Mahasivaratri for a day on *Magha Bahula Chathurdasi* (January—February) The marriage of Mallanna is celebrated *Bonams* are offered and carts are

taken round the Mallanna temple Narasimhaswamy *seva* is also celebrated Cocoanuts are offered to the deities. *Jagaram* and fasting etc , are the domestic observances. This festival of ancient origin is of local significance The villagers patronise the festival Gollas are the chief patrons Local people of all communities congregate *Pujari* is Lingaiah, a Golla of Jurru family

SOURCE : *Sri D Narasimha Reddy, Teacher, Primary School, Ootla.*

21 **Royyapalle** — Situated at a distance of 5 miles from Ootla and 10 miles from Bontapalle

The total population of the village is 398 and it is made up of the following communities · Caste Hindus — Muthracha, Uppara, Golla, Goundla etc., and Scheduled Castes (54) The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Hanuman, Durgamma and Pochamma with an image in human form are the places of worship in the village

Pochamma Jatara is celebrated for a day in *Ashadham* (June-July) Cocoanuts, *paramannam* and *naivedyam* are offered to the diety During the other days, fowls and animals are sacrificed This is an ancient local festival Local Hindu devotees of all castes participate in the festival Neradu Balaiah and his wife Pochamma of Telaga community are the *pujaris* with hereditary rights

SOURCE : *Sri B Ramachandram, Teacher, Royyapalle*

22. **Sherkhanpalle** — Situated at a distance of 2 miles from Solkapalle and 6 miles from Narsapur It is believed that about 300 years back this village was constructed by one Sherkhan after whom the village is named

The total population of the village is 321 and it is made up of the following communities · Caste Hindus — Muthracha, Goundla, Chakali, Vadla, Kammara, etc , Scheduled Castes (29) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Narasimhaswamy, Pochamma and a mosque are the places of worship in the village.

Narasimhaswamy Jatara is celebrated for 3 days from *Vaisakha Suddha Ekadasi* to *Triodasi* (April-May) The deity is taken out in a procession and carts are taken round the temple Cocoanuts and pumpkins are offered to the deity in fulfilment of vows This festival is being celebrated for the past 10 years and is confined to Sherkhanpalle and its neighbouring villages The villagers patronize the festival by subscribing in cash and kind About 200 Hindus, local and from the nearby villages participate in the festival Yellapuram Bhumaiah, a Mutharacha is the *pujari* *Prasadam* is distributed to all

A petty fair is held with few shops Eatables, torches and toilet goods are sold at the fair *Bhajans* etc , afford entertainment to the gathering There is free feeding

SOURCE *Sri B Ramachandran, Teacher, Primary School, Royyapalle*

23 **Sikanderpur** — Situated at a distance of 8 miles from Narasapur, 30 miles from Medak and 32 miles from the Lingampalle Railway Station

The total population of the village is 1,138 and it is made up of the following communities Caste Hindus—Kapu, Tenugu, Lingayat, Vaisya, Lambadi, Golla, Chakali, Mangali, Vadla, Kammara etc , Scheduled Castes (151)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Venkateswara with a stone image of the deity in human form, Anjaneya, Mangamma and Durgamma are the places of worship in the village

Venkateswaraswamy Jatara is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April) On *Padyami* carts are taken round the temple *Rathothsavam* is celebrated on *Vidiya* This is an ancient festival confined to this village and a few nearby villages About 500 devotees, local and from the nearby villages congregate. Simhadri, a Vaishnava is the *pujari* with hereditary rights enjoying the Inam land

A petty fair is held with a few shops selling eatables near the temple

SOURCE *Sri Syed Ahsonul Haq, Revenue Inspector, Hatnoor Circle*

24 **Thunki** — Situated at a distance of 7 miles from Narsapur by road

The total population of the village is 1,256 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (245) The chief means of livelihood of the people is agriculture

Village deity Nalla Pochamma is worshipped in this village

Nalla Pochamma Jatara is celebrated for 3 days in *Chaitram* (March-April) About 500 local people congregate

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak*

25. **Sitarampur** — Situated at a distance of 1 mile from Narsapur and 30 miles from Medak

This village is named after the presiding deity Sitaramaswamy

The total population of the village is 240 and it is made up of the following communities Caste Hindus—Brahmin, Kshatria, Vaisya etc, Scheduled Castes (58) and Muslims The chief means of livelihood of the people is agriculture.

The temples of Sita Ramaswamy with the image of the deity in human form, Sri Anjaneyaswamy, Sambhumadevudu, Pochamma, Mysamma and Bangaramma are the places of worship in this village.

Sita Ramaswamy Kalyanam is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April) On *Navami*, *devatarchana* and *seva* are performed, carts are taken round the temple on *Navami* and *Dasami* Fasting and *jagarana* are observed Cocoanuts and pumpkins are offered to the deity in fulfilment of vows This festival is being celebrated for the past 100 years The chief patron is Rama Krishna Sarma, a Brahmin The local devotees, irrespective of caste or creed, congregate *Pujari* is a Brahmin of Koundinyasa *gotram* with hereditary rights *Prasadam* is distributed to all and there is free feeding for 2 days

There is a choultry *Harikathas*, dances, *bhajans* and recitation of *bhagavathams* afford entertainment to the visitors

SOURCE. *Sri M Masum Ali, Headmaster, Government Middle School, Rustumpet*

26 **Narsapur** — Taluk headquarters, situated at a distance of 14 miles from Manoharabad and 16 miles from Sangareddy and from Brahmanapalle Railway Station

As the local tank had a breach this place is also known as Gandi Narsapur (*gandi* means breach)

The total population of the village is 3,949 and it is made up of the following communities Caste Hindus—Muthracha, Munnur Kapu, Padmasale, Goundla, Kummari, Chakali, Golla etc , Scheduled Castes (442)—Mala, and Muslims The chief means of livelihood of the people are agriculture, trade and other traditional occupations

The temples of Lakshmi Narayanaswamy, Eswara, Veerabhadraswamy and Veera Hanuman are the places of worship in this village Village deities Pochamma and Durgamma are also worshipped

Hajarath Shambul Shaheed Urs is celebrated for a day on 16th of *Jamadi - us - Sani* (October-November) Some devotees observe fasting and *jagarana* The devotees, local and from the neighbouring villages congregate irrespective of caste or creed

Animals are sacrificed to Pochamma and Durgamma whenever cholera, small-pox and epidemics prevail in the village Cocoanuts, pumpkins and limes are offered to the deities Decorated carts with *bonalu* are taken round the village

When drought conditions prevail in the area *Harikathas*, *purana kalakshepams*, and *sapthahams* are conducted *Prasadam* is distributed to all.

SOURCE *Sri G Gnanaprakasam, Headmaster, Zilla Parishad High School, Narsapur*

27 **Pedda Chintakunta** — Situated at a distance of 4 furlongs from the Hyderabad—Medak bus route *via* Narsapur, 4 miles from Narsapur and Khazipet and 14 miles from the Munurabad Railway Station

The total population of the village is 610 and it is made up of the following communities Caste Hindus — Viswabrahmin, Vaisya, Battu, Golla, Perika, Kummari, Muthracha, Chakali, Mangali, Ayyavarlu etc , Scheduled Castes (85) — Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture and trade

The temples of Siva and Anjaneyaswamy located in the centre of the village and those of Durgamma with the 3 ft high wooden image, Pochamma

Narasimhaswamy and Venkateswaraswamy are the places of worship in the village

The legend connected with the celebration of Durgamma Jatara in Chintakunta village is that some villagers went to Kasala village to attend the marriage of a Muthracha bride Some of them went to Durgadevi temple in Kasala and worshipped the deity On return many of them died suddenly The bride and a few other ladies in Kasala also died. Perturbed at this the villagers performed *kolupulu* with an Erpula so that he might get possessed and explain the cause of the tragedy But he did not get possessed by the deity When Pamballas performed the *kolupulu*, one of them got possessed and the deity stated that she is Durgadevi of Kasala and ordained them to celebrate *uthsavam* for her in Chintakunta village also Accordingly the villagers prepared a wooden image of the deity and celebrated the *uthsavam*

Durgadevi Jatara is celebrated annually for 4 days from *Magha Bahula Triodasi* (January-February) to *Phalguna Suddha Padyami* (February-March) The devotees observe fasting on the first day Decorated carts are taken round the temple on the second day and *rathothsavam* is celebrated on the third day *Deeparadhana* and *geggarlu* (adorning the deity with clothes) are the other rituals observed during the festival Animals are sacrificed This Jatara is being celebrated for the past 80 years The villagers are the patrons The devotees, local and from the neighbouring villages congregate All communities participate *Pujari* is a Talari with hereditary rights

Lambadis perform a special *uthsavam* to their deity Lambadamma on Ugadi *i.e. Chaitra Suddha Padyami* (March-April) The stone image of Lambadamma is painted with *chanduram* Goats, fowls and sheep are sacrificed to the deity

SOURCE. *Sri Pandu Rangachari, Agriculturist, Pedda Chintakunta*

28. Venkatapuram — Situated at a distance of 13 miles from Narsapur and 43 miles from Hyderabad.

The total population of the village is 262 and it is made up of the following communities Caste Hindus — Muthracha, Padmasale, Vaisya, Brahmin, Chakali, Mangali, Goundla, Kammara, Kapu etc, Scheduled Castes (60) and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Basavanna with a Sivalingam, Vitaleswara temple with the image of the deity in human form, Pochamma, Bhulakshmamma, Mutyalamma, Hanuman with His image and Sri Rama with the images of Rama and Sita are the places of worship in this village

In the hoary past the images of Rama, Sita, Sugreeva and Hanuman were found in a forest about half a mile from the village Since then they are celebrating Srirama Navami Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March-April) Devotees decorate their carts with bulls and take them round the Rama temple The local Hindus participate in the festival

Pochamma festival is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April) Goats and sheep are sacrificed to the deities, Pochamma and Durgamma *Bonalu* are offered and the carts are taken round the temple The local Hindus participate Mutharachas are the *pujaris*

The Hindu devotees observe fasting during *Sravanam* (July-August) and on *Magha Bahula Chathurdasi* (January-February) *i e*, on Sivaratri

SOURCE 1 *Sri R Sankaraiah, Teacher, P S Rajpet*

2 *Sri Md Moinuddin, Village Officer, Velamakanna*

29. Gollapalle — Situated at a distance of 3 miles from the Reddipalle bus-stage and 10 miles from Brahmanapalle

The total population of the village is 280 and it is made up of several sub-communities of Caste Hindus, and Scheduled Castes (37) The chief means of livelihood of the people are agriculture and agricultural labour

Mallanna is the only deity worshipped in the village. Mallanna Jatara is celebrated for 3 days from *Pushya Suddha Triodasi* to *Purnima* (December-January) *Agnigundam* and *varadothsavam* are performed The local Hindu devotees participate. *Pujari* is Pogga Mallaiah

A petty fair is held in connection with the Jatara Eatables and earthenware are sold at the fair

SOURCE *Sri Satyanarayana, Gollapalle.*

30. Chinna Chintakunta — Situated at a distance of 10 miles from the Manoharabad Railway Station.

The total population of the village is 773 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (106) and Muslims The chief means of livelihood of the people is agriculture

The temples of Venkateswaraswamy situated on a hillock with a stone image in human form, Hanuman, Durgamma, Pochamma and Mysamma are the the places of worship in this village

Sri Venkateswaraswamy Uthsavam is celebrated for a day on *Saravana Suddha Navami* (July-August) Cocoanuts are offered to the deity This festival is being celebrated for the past 100 years About 600 devotees, local and from the neighbouring villages, congregate Only Hindus participate in the festival Srivaishnava is the *pujari*

A petty fair is held in connection with the festival where eatables and earthenware are sold

SOURCE *Sri Chittaiah, Agriculturist, Chinna Chintakunta.*

31 Brahmanapalle — A Railway Station, situated at a distance of 16 miles from Narsapur

The total population of the village is 544 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (120) The chief means of livelihood of the people is agriculture

Chinnammadevi festival is celebrated for 2 days in *Phalgunam* (February-March) About 200 local Hindu devotees of all castes participate

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

32. Alipur — Situated at a distance of 12 miles from Manoharabad Railway Station

The total population of the village is 649 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (100) and Muslims The chief means of livelihood of the people is agriculture

Sri Moula Ali Urs is celebrated for 3 days from 16th *Rajab* (November-December) About 500 local devotees, irrespective of caste or creed, congregate

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

33 Ratnapur — Situated at a distance of 8 miles from Brahmanapalle and Narsapur and 20 miles from Sangareddy

The total population of the village is 2,742 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kummari, Kammara, Chakali, Vadla, Bestha, Reddy, Muthracha, Balija, Avusula, Golla, Goundla etc, Scheduled Castes (567) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Mallanna situated on a hillock with a stone image of the deity in human form and Hanuman, Siva, Thirmalayya and four Pochamma temples are the places of worship in this village.

Sri Mallanna Jatara is celebrated for a day between Sankranti, *Pushya Bahula Dwadasi* (December-January) and Sivaratri i e, *Magha Bahula Chathurdasi* (January-February), according to the convenience of the villagers Festival arrangements are made 3 days in advance Cocoanuts and flowers are offered to the deity This festival is being celebrated for the past 30 years The chief patrons are Gollas About 300 Hindu devotees, local and from the nearby villages irrespective of caste or creed, congregate

A fair is held in this connection near the temple for a day A few shops sell sweets and various kinds of toys

Fasting and *jagarana* are observed by some devotees during Sivaratri and Gokulashtami

SOURCE *Sri N Prajjumnareddy, Agriculturist, Ratnapur*

34. Donti — Situated at a distance of 6 miles from Brahmanapalle, 8 miles from the Thoopam bus route, 12 miles from Narsapur and 40 miles from Medak

The total population of the village is 2,114 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (241) and Muslims The chief means of livelihood of the people are agriculture and trade

The temple of Venugopalaswamy with a stone image in human form is the only place of worship in this village

Venugopalaswamy Brahmothsavam is celebrated for 10 days from *Vaisakha Suddha Panchami* to

Chathurdasi (April–May). Cocoanuts and fruits are offered to the deity. Fasting, feasting and *jagarana* are the domestic observances. *Bhajans* are performed. This festival of ancient origin is of local significance. Gopala Reddy, the village landlord organises the festival. About 2,000 devotees, local and from the nearby villages congregate irrespective of caste or creed. *Pujari* is a Vaishnava Brahmin.

A fair is held in this connection near the temple. About 2,000 people from Donti and the nearby villages attend the fair. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, agricultural implements and toys are sold at the fair.

Dramas, recitation of *Bhagavatham* and Circus afford entertainment to the visitors.

SOURCE: *Sri S. Venkatachari, Assistant Teacher, M. S. School, Donti.*

35. **Edullapur** — Situated at a distance of 6 miles from the Brahmanapalle Railway Station.

The total population of the village is 195 and it is made up of the following communities: Caste Hindus — Muthiacha, Munnur Kapu, etc., Scheduled Castes (33) and Muslims. The chief means of livelihood of the people is agriculture.

Pochamma temple and Edulla Hussain *darga* are the places of worship in this village.

Sri Edulla Hussain Urs is celebrated for 2 days in *Vaisakham* (April–May). This festival is of ancient origin and local devotees of all communities participate. *Mujavar* is a Muslim.

SOURCE: *Sri S. L. Swamy, Teacher, Edullapur.*

36. **Parkibanda** *alias* **Fakeerbanda** — Situated at a distance of 1 mile from the Manoharabad Railway Station, 2 miles from the Vennavelli bus route, 14 miles from Narsapur and 30 miles from Medak.

The total population of the village is 1,036 and it is made up of the following communities: Caste Hindus—Kapu, Goundla, Golla, Chakali, Mangali, Kummari, Vadla, etc., and Scheduled Castes (145)—Mala, Madiga. The chief means of livelihood of the people is agriculture.

The temples of Anjaneyaswamy, Muthyalamma and Kathyayani with a stone image in human form are the places of worship in the village.

Kathyayani Devata Uthsavam is celebrated for 5 weeks commencing from *Pushyam* (December–January) to *Magham* (January–February) i. e., between Sankranti and Sivaratri. This festival is being celebrated since several years and Hindu devotees from Parkibanda and the nearby villages congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights.

SOURCE: *Sri V. Ramulu, Teacher, Parkibanda.*

37. **Sikandlapur** — Situated at a distance of 2 miles from the Manoharabad Railway Station.

The total population of the village is 420 and it is made up of the following communities: Caste Hindus—Reddy, Kalali, etc., Scheduled Castes (100) and Muslims. The chief means of livelihood of the people is agriculture.

Sri Lakshmi Narasimhaswamy temple, situated on a hillock with a stone image is the only place of worship in this village.

Sri Lakshmi Narasimhaswamy Uthsavam is celebrated for 4 or 5 days on Sundays during *Dhanurmasam* i. e., *Pushyam* (December–January). Silver bells, eyes and *namams* are offered to the deity. The devotees take bath in *gundam*. This festival is being celebrated for the past 200 years. About 5,000 devotees, local and from the neighbouring villages, congregate irrespective of caste or creed. *Pujaris* and patrons are Sri Vaishnavas of Vadhulasa *gotram* with hereditary rights.

A fair is held in this connection on Sundays near the temple. About 5,000 people local and from the nearby villages congregate. Eatables, utensils, lanterns, mirrors, combs and toys are sold at the fair.

There are 3 choultries to accommodate the visitors.

SOURCE: *Sri S. Narasimha Reddy, Headmaster, Zilla Parishad High School, Sikandlapur.*

38. **Pedda Gottimukkala** — Situated at a distance of 6 miles from the Manoharabad Railway Station and 10 miles from Narsapur.

The total population of the village is 1,215 and it is made up of the following communities: Caste Hindus—Kurma, Kapu, Goundla, etc., Scheduled Castes (185), Muslims and Christians.

Sri Beerappa Devata is worshipped in the form of Sivalingam There is no temple as such for this deity

Sri Beerappa Jatara is celebrated once in 5 or 6 years There is no fixed date and the festival will last for 16 days It concludes on *Magha Bahula Chathurdasi* (January-February) Goats, fowls and sheep are sacrificed to the deity and feasts are arranged by the Kurmas This festival of ancient origin is confined to the nearby villages Gollas and Kurmas are the patrons Devotees of Peddagottimukkala and the nearby villages congregate. All communities participate *Prasadam* is distributed to all

SOURCE *Sri V Narsaiah, Assistant Teacher, Pedda-Gottimukkala.*

39. Shivampet — Situated at a distance of 8 miles from the Manoharabad Railway Station and Narsapur and 30 miles from Medak.

The total population of the village is 2,775 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (347) and Muslims The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

Sri Kodanda Ramaswamy temple with the stone image in human form is the only place of worship in this village

Sri Kodanda Ramaswamy Uthsavam is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March-April) *Kalyanam* of the Lord on *Navami, garudothsavam* on *Purnima* and *rathothsavam* on *Vidiya* are the rituals observed. This festival is being celebrated for the past 200 years and is of local significance The villagers are the patrons .The local Hindus participate Seven acres of Inam land has been endowed to the temple *Pujari* is a Srivaishnava of Harithasa *gotram* *Teertham* and *prasadam* are distributed to all

SOURCE *Sri Sasthri Nrusimhaiah, Assistant Teacher, Shivampet*

40. Bontapalle — Situated at a distance of 10 miles from the Narsapur and Medicherla Railway Station Formerly the village site was in two other places These sites were later deserted and finally the village seems to have been established in the present place.

The total population of the village is 1,296 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Veerasaiva, Goundla, Reddy etc , and Scheduled Castes (175) — Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Pochamma, Durgamma Anjaneyaswamy and Veerabhadraswamy are the places of worship in this village The image of Veerabhadraswamy made of stone has 4 hands holding sword, drum, *trisulam* and an arrow There are 5 *chakrams* on the heart of the image

It is said that about 700 years back some traders while passing through the forest near the village, chanced to see a stone image enveloped by ant-hill When they dug the ant-hill they found the image of Veerabhadraswamy

Sri Veerabhadraswamy Uthsavam is celebrated for 8 days from *Phalguna Bahula Panchami* to *Dwadasi* (February-March) *Akupujas, bhogams, gandadeepams* and tonsure ceremonies are performed The devotees take bath in *gundams* and observe fasting and *jagarana* This festival is being celebrated for the past 700 years The Temple Committee, Hyderabad looks after the management of the festival Hindu devotees, local and from distant places, congregate *Pujaris* are Veerasaivas of Nandeeswara *gotram* with hereditary rights *Prasadam* is distributed to all daily and there is free feeding

A few shops sell sweets, bangles etc , during the festival There are choultries for the convenience of devotees Dramas, *Harikathas, bhajans,* film shows afford entertainment to the visitors

Lakshapatri Puja in *Sravanam* (July-August), Sivaratri on *Magha Bahula Chathurdasi* (January-February) and Ugadi on *Chaitra Suddha Padyami* (March-April) are the other festivals celebrated in Veerabhadraswamy temple

SOURCE *Sri G Sreenivasachari, Headmaster, Bontapalle.*

41. Mangampeta — Situated at a distance of 5 miles from the Annavaram Road and 14 miles from the Medicherla Railway Station

The total population of the village is 726 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Vaishnava, Padmasale,

Kshatriya, Lingayat, Tenugu, Kummari, Chakali, Mangali etc., Scheduled Castes (27) and Muslims The chief means of livelihood of the people are agriculture, trade and other traditional occupations

The temples of Sri Ramachandraswamy with 3 feet high stone images of Rama, Lakshmana, Sita, Anjaneya and Garuthmantha in human form, Siva, Hanuman, Pochamma, Lakshamma and Durgamma are the places of worship in this village

Sri Rama Kalyanothsavam is celebrated for 6 days from *Chaitra Suddha Sapthami* to *Dwadasi* (March-April) Arrangements are made one week in advance and the festival is celebrated by collecting subscriptions from the villagers *Ankurarpanam* on the first day, *beripuja* and *dwajarohanam* on the second day, *kalyanam* and *tholakkiseva* on third day, *Hanumanthaseva* on fourth day, *garudaseva* on the fifth day and *rathothsavam* on the sixth day are the rituals observed during the festival This festival of ancient origin is of local significance The chief patrons are Vaisyas, Padmasalis and the Panchayat Committee The local Hindus congregate *Pujari* is Komanduri Narasimhachari, a Vaishnava of Kowsikasa *gotram* with hereditary rights

Aradhana is performed daily in the temples of village deities. *Naivedyam* and *bhajans* are performed in *Dhanurmasam* i e, *Pushyam* (December-January)

SOURCE *Sri B Ramachari ,Teacher, Mangapet*

42. Jinnaram — Situated at a distance of 40 miles from Domadgu stage on the Hyderabad—Medak road This village was constructed about 600 years back during the reign of Mannegudem Venkat Rao

The total population of the village is 1,723 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (345) and Muslims The chief means of livelihood of the people is agriculture

The temples of Durgamma, Sri Veeranjaneyaswamy and Kodanda Ramaswamy with the images of Sita, Rama and Lakshmana in human form are the places of worship in this village It is said that Lord Rama lived at this place during his exile.

Sri Kodanda Ramaswamy Kalyanamahothsavam is celebrated for a day on *Chaitra Suddha Navami* (March-April). This festival is being celebrated for the past 100 years and is of local significance The Village Heads are the chief patrons The temple has some Inam lands The devotees, irrespective of caste or creed, congregate *Pujari* is Sri Amaravadi Narasimhachari, a Srivaishnava *Prasadam* is distributed to all

Durgamma Jatara is celebrated on *Magha Bahula Chathurdasi* (January-February)

SOURCE *Sri S Seenaiah, Teacher, Jinnaram*

43 Madharam — Situated at a distance of 8 miles from the Lingampalle Railway Station, 13 miles from Narsapur and 40 miles from Medak.

The total population of the village is 1,233 and it is made up of the following communities Caste Hindus — Kshatriya, Vaisya etc, etc, Scheduled Castes (281) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Durgamma and Pochamma with stone images in human form, Hanuman and a *darga* are the places of worship in this village.

Pochamma Uthsavam is celebrated for a day on *Ashadha Bahula Dwadasi* (June-July) Goats and sheep are sacrificed to the deity This festival is of ancient origin Local Hindus participate in the festival

Durga Puja is performed for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (January-February) Arrangements are made on the previous day *Homam* is performed. The devotees take river bath and observe fasting and *jagarana*. This *puja* is being celebrated for the past 35 years and is of local significance Kshatrias are the patrons The local Hindus congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all

SOURCE. *Sri Maha Prabhu, Teacher, Madharam*

44. Wailal — Situated at a distance of 8 miles from the Medchal Railway Station, 17 miles from Narsapur and 48 miles from Medak

The total population of the village is 1,010 and it is made up of the following communities: Caste Hindus — Vaisya, Muthracha, Kapu, Goundla etc,

Scheduled Castes (240) — Mala, Madıga , and Muslıms The chıef means of lıvelıhood of the people are agrıculture and trade

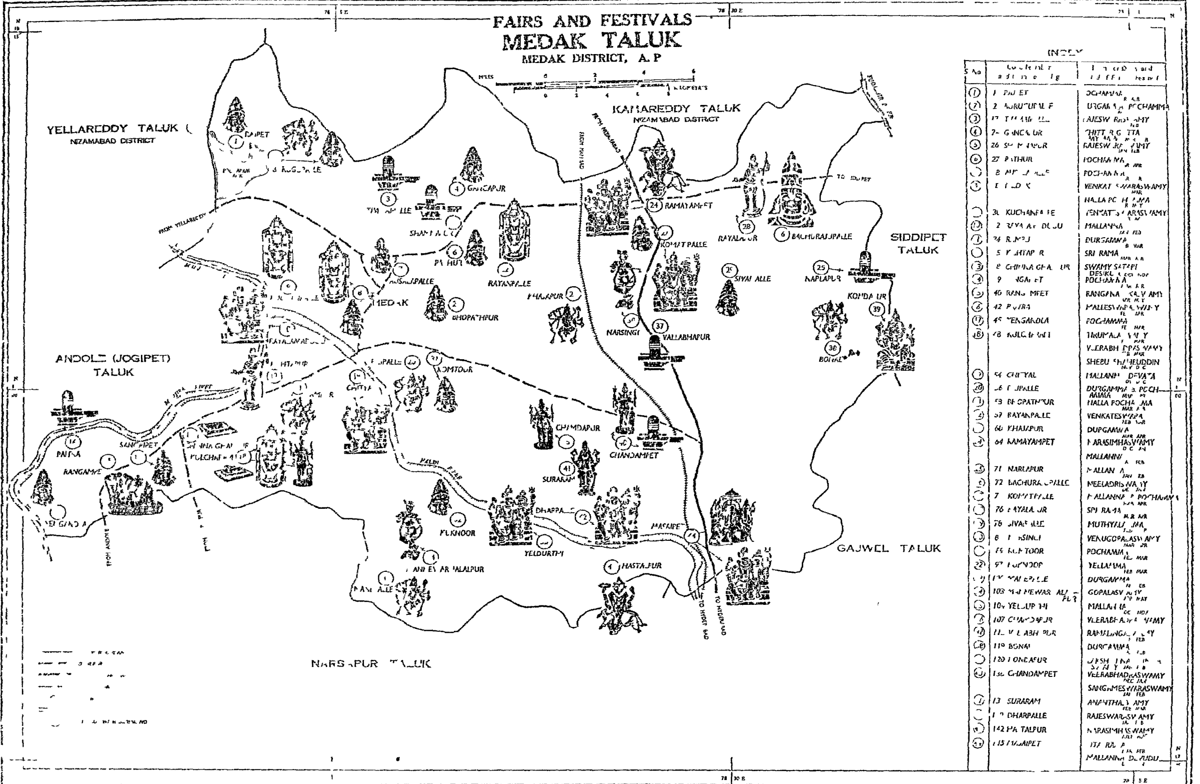
The temples of Pochamma, Hanuman, Durgamma wıth the ımage of the deıty ın human form and a mosque are the places of worshıp ın thıs vıllage.

Durgamma Aradhana ıs celebrated for a day on *Magha Bahula Chathurdasi* (January–February). Cocoanuts, fruıts and rıce are offered to the deıty The devotees wear new clothes and observe fastıng and *jagarana* Thıs *aradhana* ıs beıng celebrated for the past 2 years Prevıously ıt was celebrated whenever epıdemıcs prevaıled ın the vıllage The vıllagers are the patıons The local Hındus congregate *Pujari* ıs a Murthracha of Routhulılla *gotram* wıth heredıtary rıghts *Prasadam* ıs dıstrıbuted to all and there ıs free feedıng

SOURCE *Sri Satyanaiayana, Grama Sevak, Wailal*



MEDAK TALUK



FAIRS AND FESTIVALS
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MEDAK DISTRICT, A. P
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SANGAPET
RANGAMPET
PLKNOOR
TO HYDERABAD
FROM NIZAMABAD

Section VI

MEDAK TALUK

Rajpet — Situated at a distance of 12 miles from Medak

The total population of the village is 1,737 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (23) The chief means of livehood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Mallikarjuna, Viswanadha and the village deity Pochamma with the stone and wooden images of the deity in female form are the places of worship in this village

The village deity Pochamma Aradhana is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March-April) *Bonalu* are offered to the deity on *Vidiya* This festival is being celebrated for the past 40 years and is confined to this village only Local people of all communities participate *Pujari* is a Muthracha with hereditary rights

SOURCE *Sri Vithal Rao, Patwari, Rajpet*

2 **Burugupalle** — Situated at a distance of 10 miles from Medak and 15 miles from the Akkannapet Railway Station on Kachiguda–Manmad line

The total population of the village is 3,150 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Mudiraju, Reddy, etc , Scheduled Castes (425) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Durgamma temple with brass image and Pochamma temple with black stone image and Hanuman temple are the places of worship in this village

Gramadevatalu, Nalla Pochamma, Durgamma and Mattadi Pochamma Uthsavams are celebrated for 3 days from *Vaisakha Suddha Triodasi* to *Purnima* (April-May) *Bonams* are offered to the deities Decorated carts are taken round the temple *Rathothsavam* is also celebrated This is an ancient festival of local significance Patel and Patwari are the chief patrons All communities of the village participate in this festival Brahmins and Talayaris are the *pujaris*

SOURCE *Sri Gangadhara Sarma, Burugupalle*

3. **Timmaipalle** — Situated at a distance of 6 miles from Medak and 10 miles from the Akkannapet Railway Station

The total population of the village is 1,128 and it is made up of the following communities Caste Hindus — Reddy, Muthracha, Munnur, Perika, and Scheduled Castes (222) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour

The temple of Sri Rajeswaraswamy with stone Sivalingam, Sri Tirumalaswamy and Anjaneyaswamy are the places of worship in this village

Sri Rajeswaraswamy Uthsavam is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January–February) Cocoanuts, sugarcane juice and rice are offered to the deity in fulfilment of vows. *Pujari* is Sri Somappa, a Reddy, with hereditary rights *Bhajans* and *jagaram* are observed during the festival

A fair is held for a day About 500 to 600 visitors attend the fair Eatables, untensils, etc , are sold at the fair.

SOURCE · *Sri Satyanarayana Reddy, Headmaster, Primary School, Timmaipalle*

4. **Gangapur** — Situated at a distance of 1½ miles from the Medak—Siddipet bus route, 6 miles from the Akkannapet Railway Station and 7 miles from Medak

The total population of the village is 602 and it is made up of the following communities Caste Hindus — Vaisya, Kammara, Vadla, Muthracha, Lambadi, Avusula, and Scheduled Castes (143) — Mala, Madiga The chief means of livelihood of the people is agriculture

Chittar Gutta Mysamma temple is the only place of worship in this village.

Mysasmma Jatara is celebrated for 6 days from *Chaitra Suddha Navami* to *Chathurdasi* (March-April) Cocoanuts are offered to the deity This Jatara is being celebrated for the past 20 years and is confined to this village only Local Hindus participate Muthracha is the *pujari*

SOURCE *Sri V Raghupathi, Headmaster, Primary School, Gangapur*

5. Shamnapur — Situated at a distance of 6 miles from Medak and 9 miles from the Akkannapet Railway Station.

The total population of the village is 882 and it is made up of the following communities Caste Hindus—Brahmin, Tenugu, Reddy, Vadla, Jangam, Sale, Sugali, and Scheduled Castes (125)—Mala, Madiga The chief means of livelihood of the people are agriculture and other traditional occupations

Sri Rajeswaraswamy temple with a stone Sivalingam and an image of Parvati in female form, and Sri Ramaswamy temple situated on a hillock are the places of worship in the village The village deity Pochamma is also worshipped

Sri Rajeswaraswamy and Sri Ramaswamy Uthsavams are celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Arrangements for the festival are made 3 days in advance *Aggigundalu*, procession of *sidimanu* and *rathothsavam* are the rituals observed Cocoanuts and sweets are offered to the deities The devotees take river bath and observe fasting and *jagarana* This festival of ancient origin is of local significance Local Hindus congregate. *Pujari* of Rajeswaraswamy temple is a Jangam while the *pujari* for Ramaswamy temple is a Brahmin *Prasadam* is distributed to all

Mathadi Pochamma Uthsavam is celebrated after Ugadi i e, in *Chaitram* (March-April) Goats and fowls are offered to the deity Intoxicants are used The local Hindus congregate A Tenugu is the *pujari*

SOURCE: *Sri Narasimhachari, Shamnapur*

6. Pathur — Situated at a distance of 5 miles from Medak and 8 miles from the Akkannapet Railway Station

The total population of the village is 1,084 and it is made up of the following communities Caste Hindus—Tenugu, etc, and Scheduled Castes (203) —Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

Pochamma temple with a stone image and Hanuman Mantapam are the places of worship in the village

Pochamma Jatara is celebrated for two days on *Chaitra Suddha Padyami* and *Vidiya* (March-April). Fowls, goats and sheep are sacrificed to the deity This is an ancient festival of local significance Tenugus are the chief patrons All communities of the village participate in this festival

A petty fair is held for a day in connection with the Jatara About 600 visitors attend the fair Food stuffs are sold at the fair.

SOURCE *Sri Ch Venka Gowd, Headmaster, Pathur.*

7 Ausalapalle — Situated on the Akkannapet—Siddipet bus route at a distance of 2 miles from Medak and 10 miles from the Akkannapet Railway Station

The total population of the village is 1,170 and it is made up of the following communities. Caste Hindus — Brahmin, Vaisya, Dasari, Kummari, Munnur, Lambadi, Scheduled Castes (219)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Hanuman temple is the place of worship in this village There is no temple for Pochamma, but a stone representing Pochamma is worshipped

Pochamma Jatara is celebrated for a day on *Chaitra Suddha Purnima* (March-April) Decorated carts are taken in procession round the image Cocoanuts and fruits are offered and fowls and sheep are sacrificed to the deity The devotees take oil-bath and offer *bonams* to the deity Intoxicants are used. This Jatara is being celebrated for the past 90 years and is of local significance The villagers are the patrons Local Hindus participate *Pujari* is appointed only for the duration of the Jatara

A petty fair is held where eatables and other articles of worship are sold.

SOURCE *Sri D Krishnamurthy, Headmaster, Goverment Primary School, Ausalapalle.*

8 **Medak**—Situated at a distance of 13 miles from the Akkannapet Railway Station and 50 miles from Hyderabad

This town situated on the northern, and eastern sides of a high hill was at one time strongly fortified After Sathavahanas rule in the early period of the Christian era this region was in a political turmoil till it was conquered by the Chalukyas of Badami early in the 7th century A D Later it played an important part during the wars between the Rashtrakutas and the Eastern Chalukyas of Vengi and was finally conquered by the Chalukyas of Kalyan towards the later part of the 10th century A D Two centuries later it became one of the strongholds of the Kakatiyas

> "In 1309 Alla-ud-din's general Malik Kafir, marched with a large army against the Raja of Warangal and took Medak on his route In the fourteenth Century Medak formed part of the Bahmani Kingdom, and subsequently passed on to the Kutub-Shahi dynasty of Golconda On the fall of Golconda, it was annexed to the Mughal Empire from which it was detached in the early part of the 18th Century on the foundation of the Hyderabad State "[1]

Prior to the seizure of this fort by Kutub-Shahi Sultans, it was under the rule of one Barid Sri Addanki Gangadhara Kavi in his renowned book *Tapati Samvaranopakhyanam* mentions about the conquest of this fort by Kutb-Mulk—

"ఉత్తరంబున బరీదోడి పారంగదోలి
Uttarambuna Bareedodi Parangadoli

మెతుకు దుర్గం బాక్రమించి మించె
Metuku durgam bakraminchi minche

x x x x x

అతని బోగడంగడగడె యా చతురశీతి
Atani bogidangadagade ya Chaturaseeti

రూఢిగిరి దుర్గలుంఠన ప్రౌఢ తేజు
Rudhigiri durgalunthana proudha teju

వాహశిఖరాధి రోహ రేవంత మూర్తి
Vaha sikharadhi roha revanta murti

కుతుపషాహి నిక్ష్మాపాలు గుణవిశాలు
Kutupa Shahi nikshmapalu guna visalu"[2]

In 1761 A D the whole of Telangana including Medak became a part of the Nizam's territory and continued as such though some changes were made in 1905 Before the reign of Bhahmini Kings the place was known as Sadapur-Vedak and during the period of the Golconda Emperors it was called Gulshanabad. The Nizams renamed it as Methukudurgam because of the abundant growth of fine and coarse rice in the district In short it was called Methuku (a particle of cooked rice) which subsequently corrupted into Medak

Medak fort stands 300 feet above the surrounding plains and is one of the important hill forts in the Deccan The tradition of constructing forts goes back to the times of the Mouryas long before Christ and Kautilya's Arthasastra mentions different kinds of forts and gives details of fort construction

The fort of Medak was considerably improved in later times but its nucleus was built by the Kakatiya rulers of 12th and 13th centuries A D. Even earlier there must have been a fortification of some kind or the other on this hill since this area has been quite important from the times of the Satavahanas, who according to Megasthenas had 30 walled cities in their kingdom The excavations at Kondapur, not far from Medak in the same district, has brought to light many thousands of antiquities which take us back to the 1st century A D Originally this hill fort was surrounded by lines of fortifications with imposing gateways all of which have now disappeared Now the approach has lost its imposing gateway and an easy gradient leads up the path to a considerable height on the hill, before we meet a massive gateway The emblem of *Gandhabherunda*, a mythical double-headed eagle, carrying elephants in its beak and claws was found in several places in this fort especially on a gateway at the back of the Mubarak Mahal suggesting contact with the Hoyasalas of Mysore who started as the feudatories of the Chalukyas of Kalyani when the latter ruled in this region There are a number of Hindu and Muslim structures on the top of this fort including Mubarak Mahal and a mosque built in later medieval times There are a number of caves on the hill and the names by which they are known even today indicate that one was a magazine, another an arsenel, the third a granary and so on.

> "The fort contains a brass gun 10 feet long cast at Roterdam for the Dutch in 1620 A persian inscription on a slab in the taluk office alludes to the building of a mosque in 1641, on the ruins of demolished temple "[3]

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1 *Imperial Gazetteer of India*, Vol XVII, p 246

2 *Pracheenandhra Charitraka Bhugolam* by Kandukuri **Eswar Dutt,** p. 271.

3 *Imperial Gazetteer of India*, Vol. XVII, p 246.

The total population of the town is 16,320 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kamma, Kamsali, Chakali, Mangali, Sale, Kuruva, Golla, Muthracha, Scheduled Castes (2,088)—Mala, Madiga, Christians and Muslims The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Siva, Kesava, Venkateswaraswamy, Rama, Nalla Pochamma, Boranchamma, Muthyalamma and Gattamma located in the town, the temple of Anjaneyaswamy situated at the foot hill, Siddeswara Mandir, Balaji Mandir, few mosques and the big South Indian church are the places of worship Number of monkeys have made Anjaneyaswamy temple as their abode and none of them enter the town

The cathedral deserves special mention and description The first sods for the construction of this church were cut in January 1914 and the building operations continued for over ten years The architects, mason, Bradshaw, Gass and Hope of Bolton, England rendered yeoman service The following tablet in the east vestry has been placed in grateful recognition of their invaluable services

> "This tablet is to commemorate the gift of most generous service rendered by the Architects Messrs—Bradshaw, Gass and Hope of Bolton, England who executed more than 200 plans and gave unstinted help over a period of ten years"

The cathedral is 200 feet high and accommodates 5,000 at one time The tower over the entrance is 175 feet high. In those days of cheap labour and material the construction of the cathedral costed 25 lakhs of rupees Following is another tablet inside the cathedral

> "In grateful tribute to the work of Frank O Salisbury—R A, C V O, embodied in the three windows of
>
> | | | |
> |---|---|---|
> | I | The Association 1927 | Rs 50,000 |
> | II | The Nativity 1947 | Rs 35,000 |
> | III | The Crucification 1958 | Rs 40,000 |
>
> This last is in Honoured Memory of the late
> Rev Charles Walker Posnett
> Mr Alice Mande Salisbury
> Mrs Thomas Edward Hardinge
> And other 'Companions' of the Cross"

Frank Salisbury was the architect and Rev Charles Walker Posnett was the founder life and soul of the Cathedral and the mission at the Medak Centre

Rev. Posnett born on 7th December 1870 in Sheffield sailed for India in 1895 and was appointed as Missionary at Medak He did yeoman service to the sick, poor and the down-trodden, retired in 1939 and returned to England He passed away on 30th September, 1950 leaving behind in Medak a name revered by thousands of Christians and non-Christians

An unknown person has paid glowing tributes to the architecture of the church in the following terms

> "In my days, I have seen many number of stained glass windows in churches in my own town, in my own country, in England and in Australia, but no where have I seen art at its best, as it is reproduced in the three windows in the Medak Cathedral They stand there unrivelled, unparalled in beauty, majesty, dignity and solemnity! The artist has seen to the minutae with such precision that the three windows, to say the least, are simply exquisite, richly gorgeous and sublimely glorious, beggering, all description! There is nothing crude or bizarre about any of them One has often noticed simple village folk, Non-Chrtstians and others entering the sanctuary talking with one another and making a noise, but when once they came in sight of the windows a sudden hush fell on them with overwhelming awe, and they stood spellbound enwrapped in mystic silence! In low tones one whispers to the other trying to explain to each other the meaning of the magnificient coloured-pictures in glass, to which their eyes are glued"

The total cost of the windows runs into six figured amount The story connected with the pictures depicted on the windows is given below

THE MEDAK CATHEDRAL
THE STAINED GLASSWINDOW ENTITLED
THE ASCENSION

In point of time this is the first to be installed in 1927, occupying the vast expense in the chancel and which is visible in all its fullness to the whole congregation in the nave of the cathedral It was in the providence of God that this should be the first, because the church was built not merely to tell the story of the Cross of Jesus, which is unique to Christianity and is essential for the salvation of mankind, but it also stands to declare the Living Presence of the Risen Lord, who ascended into heaven and having been enthroned on high, makes the grand declaration: "Full authority in Heaven and on Earth has been committed to me Go forth therefore and make all nations my disciples, pro-

claim the good news to the whole creation, and baptize men everywhere in the name of the Father and the Son and the Holy Spirit Lo I am with you always to the close of the age "[1] If this Cathedral Church has to have a name, the one that suggests itself to me is 'the Church of Ascension of the Lord'

This is the largest of the three stained glass windows and Sir Frank Salisbury has so lavishly expended his artistic, aesthetic, esoteric faculties in producing the window that, to say the least, he has excelled himself in this finished product of a perfect piece of art

As in Handel's 'Messiah', in Mendolson's 'Elijah' and in Steiner's 'Crucifixion', the cumulative effect of the musical symposium of high value is the sum total of all that is best, similarly all that is best in art has been cast into this window, that in its beauty and glory it stands unrivalled and unexcelled! The dexterity with which the artist has brought out the richness of varied colours without making them unduly loud or too palid makes one wonder whether the Divine Hand has not been directing the artist's mind, in guiding his hand to bring to life a picture of such rare and exquisite beauty, which the eye never feels too tired to gaze upon?

Standing in front of it, one is lifted up into dizzy heights of the loftiest mountain peaks, the thrill of which can better be experienced than expressed, and falling frustrate before that immense expanse of perfect beauty one can only say

> " Glory to our Ascended Lord that He is with us always
>
> Glory to Him who has led captivity captive and given gifts for the perfecting of His saints
>
> Glory to the Author and Finisher of Faith,
>
> To whom be all worship and praise,
>
> dominion and glory, now and for ever and ever Amen "[2]

The central figure is 'The Ascending Lord', with his flowing robes of variegated colours, with His eyes looking downwards upon His disciples and those other faithful followers, who with their upward gaze and outstretching arms, are invoking for a blessing upon them. The Lord, with both His hands raised towards heaven, and His feet lifted up from the ground, gives the impression that He is in the act of being mysteriously evanescing from the world and from human sight Even the eyes of an amateur cannot fail to appreciate the perfection in art achieved by the artist in bringing life into an inanimate figure, that it gives the impression of a living person actually moving higher and higher into etherial regions

It is the beauty of the Lord's countenance that captivates the attention of the onlooker! The serenity and the overflowing love in the face, the sympathy and understanding in the look, the care and the longing of the soul, the charm and dignity of His whole demeanour are all so perfectly depicted, that one could gaze and gaze upon that charming face, longing to gaze on more, yet not satisfied!

Here a big broad arc of light separates the terrestrial from the celestial regions There are two ranges of angels one below the other The bigger angels with wings are blowing their trumpets and playing their flutes, viols, and other musical instruments, as though they are giving their hearty welcome to the Lord of the Universe on His return from His visit to the Planet Earth Round the heads of the angels on the left is a scroll with the inscription: 'Glory to God in the Highest'[3] while on a similar scroll on the right there are the words 'On Earth Peace and Goodwill'[3] as though the singing was antiphonal! Above this strip of angels there is another set of smaller angels nude hovering about the Lord, as though they are also joining in the welcome that is given to Him by their senior compatriots There are also tiny figures of innocents round about the head of the Lord

There is one gradually widening lustrous shaft, like a beam coming right from the top to the earth, reaching the middle group of disciples at the bottom Two shining horizontal arcs, one small and the other large cut across the vertical beam of light giving the impression of forming a brightly illumined cross as the background for the Ascending Lord.

The Lord Himself is within an oval frame of blue as He is ascending into the skies, giving the impression that His is the main figure separated from the rest of the window

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1 Matt 28 18—20 (R S O)

2 *A Private House of Prayer* by Lashi Wachinwad, p 51.

3 Lk 2 14

At the bottom to the left, there are four disciples with outstretched hands as humble suppliants for their Lord's parting blessing

THE MEDAK CATHEDRAL
THE STAINED GLASS WINDOW ENTITLED
DIVINE MANIFESTATION

In point of time this was the Second window installed, in the year 1947 It is dedicated to the women, past and present, who have rendered and are now rendering faithful service to their Lord Jesus Christ in what was once the Hyderabad District of the British Methodist Church now called the Church of South India

The Rev C W Posnett, who was always eager to do something magnanimous and appropriate, very rightly thought of a window to be dedicated to Women Workers, as an expression of gratitude, for all that he himself had received through the selfless and indefatigable services of his own beloved sister Miss Emile Posnett, their loyal and devoted mutual friend Miss Sally A Harris and his own kinswoman Miss Gertrude Wigfield, the last mentioned was much the junior and joined them later in their service His large heart had also a place for Indian women, who once rendered faithful service, like Abhishekamma, the Indian worker, who was a colleague, a companion, an assistant, a mother, a chaperon, a liaison between the Indian and the European, in fine, everything to those two young and attractive ladies, Miss Posnett and Miss Harris ! He also had in mind the wives of Indian Ministers and Evangelists who were rendering honorary service in the Urban and Rural Pastorates, shouldering equal, if not greater responsibility than their husbands, in that they had not only to help their husbands in their work going out with them on tours, but also in keeping home for their husbands and children His range of conception of woman worker was not confined only to those in pastoral and evangelistic work, but extended to all those devoted women in the Educational, Medical and other departments in the District

The window is therefore aptly 'Dedicated to the honour and glory of Womanhood' !

The Persona Grata in this window is the Virgin Mary, Mother of Jesus It is significant that in art, from early days of Christianity, the Madonna, is draped in royal blue and is most modestly dressed Sir Frank Salisbury has remained faithful to his professional forbears in this respect! In the window she is seen bending, in her characteristic humility and modesty and with deep devotion, over the cradle, in which is laid her first born, the Saviour of the world ! It is the Mother who attracts our attention more than the Infant Jesus Behind her is Joseph who, with wonder and awe gazes into the face of the Holy Child

On the left, as we look at the window, we have the shepherds who, having heard the news from the Angel Gabriel, have come with a few sheep to offer their obeisance to the Child, their Saviour There we see two shepherds one standing, and the other kneeling both with the shepherd's crook in their hands looking in the direction of the Divine Son

On the right are the traditional Three Wise Men, as Dorathy Sayer depicts them in her book entitled '*The Man Born To Be King*', who, having seen the Star in the East, have come a long distance bedecked with costly jewels, in their Princely robes, decorative head-gears and with their offerings of gold, frankincense, and myrrh to worship the Child, the King of the whole Universe The Star is conspicuously imbedded in the centre of an illumined Cruciform and cannot be easily missed

Right on the top of the window there is the Dove and immediately under it is the grand figure of 'the Ancient of Days', with his hoary hair and flowing beard pointing his hand to the Incarnate-God Round his head is a halo of rainbow colours and the inscription reads 'For God so loved the world that He gave His only begotten Son' [1]

Below Him are the words, 'And the Government shall be upon His shoulders and His name shall be called, Wonderful Counsellor, Almighty God, Everlasting Father, Prince of Peace' [2] These words singly are held by a row of nude Cherubs holding each name between each of them

The whole space is peopled with nude figures of Cherubs and faces of Cherubs with tiny wings encircling their faces Separating 'the Ancient of Days' from the nether regions is a bigger rainbow, at the bottom of which we read, 'And we beheld His glory' [3] We see Medonna, on the left side of

[1] Jn 3 16
[2] Is 9 6
[3] Jn, 1, 14

of the cradle in her blue attire reverently and with deep devotion looking upon the face of her child On the right is a winged angel clad in red, kneeling by the cradle looking at the Babe At the bottom there is a cluster of Easter lilies with green leaves

In all the three windows the motif common is the richly and gloriously coloured rainbow separating the nether regions from the regions above

Another object common to all the three windows is the Dove, the symbol of the Holy Spirit, the Third Person in the Trinity, co-existing eternally with the Father and the Son

The Parson says "The enigmatic figure in the window is the representation of 'the Ancient of Days', making the whole picture anthropomorphic " Whether the venerable figure is supposed to be the Divine Father, becoming incarnate in Jesus, one cannot say ! For my part, I do not want to think of it as a representation of God, the Father , the very idea is repulsive to me, who cannot bring myself to believe that in a Christian art the Divine Father is given a human form

I have taken the liberty to explain to those whom I had the privilege of showing round the Cathedral, that this imposing human figure is the Prophet Isaiah, with his inner vision opened, through whom the Holy Spirit had predicted saying

> " For to us a child is born ,
> To us a son is given
> And his name will be called
> Wonderful counsellor, Mighty God,
> Everlasting Father, Prince of Peace "[1]

Whether or not the artist agrees with my interpretation, this satisfies me and has satisfied my hearers, and I am content with it ! Whereas the idea of 'the Ancient of Days', being the human representation of the Eternal, bristles with questions and doubts which cannot be easily and adequately answered, and also raises the hair in a Muslim, who can hardly brook the idea of God being depicted as a man It is also contrary to the teaching of the Bible, wherein the Lord Himself commands the people saying, 'You shall not make yourself any likeness of anything ! '[2]

The window is a poem in art which we sing Sunday after Sunday as the Magnificent

x x x x x x x x x

> " This is that blessed Mary, pre-elect
> God's virgin Cone is a great while, and she
> Dwelt voung in Nazareth of Galilee
> Unto God's will she brought devout respect,
> Profound simplicity of intellect
> And supreme patience From her mother's knee
> Faithful and hopeful, wise in charity ,
> Strong in grave peace , in pity circumspect
> So held she through her girl-hood , as it were
> An angel-watered lily, that near God
> Grows and is quiet Till, one dawn at home
> She woke in her white bed, and had no fear
> At all, — yet wept till sunshine, and felt awed
> Because the fullness of the time was come "[3]
>
> —*Dante Gabriel Rosetti*

THE MEDAK CATHEDRAL THE STAINED GLASS WINDOW ENTITLED
THE CRUCIFIXION

Chronologically this is the last window to be installed, as recently as 1958, and was unveiled by the President-designate of the Methodist Conference England, the Rev N H Snaith, M A , D D L H D This window, together with the other two windows of the Nativity and of the Ascension, completes the story of the Gospel of our Lord Jesus Christ

In colour this window is the most modest of all, as it ought to be The Central figure in the window is the Crucified Lord, who dominates the whole picture The artist with his characteristic originality has inscribed under the crown at the head of the Cross, in Hindi characters 'Ihodiyaka Rajah', which mean 'The King of the Jews'[4] This crown at the top end of the Cross declares that the God we love and worship, though broken, bleeding, yet unconquered, reigns from the Tree He has no other splendour than the splendour of the Cross

The Cross and the physical features of Jesus, hanging on the Cross, are so simple and natural that the sacredness of the picture is not marred by a splash of colours There is nothing gruesome, nothing distasteful and nothing distracting about the main theme of the window. On the other hand one cannot fix his gaze on it for long, before he

1 Is 9 6
2 Is 20 4
3 *A Private House of Prayer* by Lashi Wachinwad, p 38
4 Mk 15 26

finds himself on his knees in the presence of the Divine Love, incarnate in Jesus the Saviour, and unconsciously saying within himself

" Just as I am, and waiting not
To rid my Soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come "[1]

Unlike the other two windows, this window along with the motif common to all the windows, the Rainbow, with all its glorious prismatic colours, separating the lower and upper regions has an additional rainbow encircling the Crucified Lord The Cross is no longer a dark, dismal, distasteful and dreadful instrument of torture, but because Jesus the Saviour has died on it, He has transformed this man-invented evil into a Throne of Grace and Mercy, from which the Lord of all being dispenses the judgment of the world, by offering His verdict of universal, eternal, forgiveness to all mankind saying

'Father forgive them for they know not what they do'[2] Hence the additional glorious rainbow around the Lord, enthroned on the Cross !

The second encircles the central part of the Cross going round the Sacred Head, crowned with thorns with the inscription, 'Greater love hath no man than this'[3]

At the foot of the Cross kneeling and gazing on her Pierced Son is the Holy Mother, with the prediction of Simon, 'A sword will pierce through your own soul',[4] fulfilled Standing is the 'Beloved Disciple', looking at the Mother, as though comforting her. The scroll round the mother's head has the inscription, 'Surely He hath borne our griefs and carried our sorrows '[5]

The Parson says Here I must express a disappointment as it strikes an amateur ! The first look at the person standing at the Cross gives the impression that it is the figure of a woman ! At my first glance I wondered whether she was Salome, the mother of 'the Beloved Disciple', comforting the Mother ! This might appear as trying to look for a dark spot in the glowing sun, but to a layman in art the figure looks more feminine than masculine, and my only comfort is that I am not solitary in this conjecture"

A little lower to the left, as we look at the window, we find a man, two women and a child The man richly clad may be Nicodemus with his wife and child and a servant-maid behind them ! The man steeped in sorrow stands with his head bent, while the women with grief, unveiling their faces, together with the child are looking at the Crucified one Their sadness is expressed in the inscription, 'He died that we might live' [6]

To the right, there is Mary Magdalene kneeling at the Cross of her Beloved Lord, with the characteristic devotion of a woman passionately in love with her Divine Master, with her head bent down Her companion, another Mary not able to bear the look of the dying Lord on the Cross, is standing with grief written on her face Between them is the Centurion with the spear in his hand, gazing on the One whom he had pierced in awe inspired bewilderment, exclaiming, 'Truly, this man was the Son of God' [7]

Right on the top is the Dove with wings spread out, looking towards the Cross below, as the Messenger of Peace descending on Jesus, even as it did at His baptism in the River Jordan

The Heavenly host around the Cross is blowing trumpets of victory which their Lord had won over Sin and Death, even the trumpets which caused the gates of heaven to be opened for every sinner, who obtains remission of sins through the redeeming Son of Man, 'Who loved us and gave Himself for us' [8]

The inscription at the bottom is in Telugu, though unfortunately hidden behind the concrete balustrade of the gallery, yet visible

'I, when I am lifted up from the earth, will draw all men to myself' [9]

1 MHB 353
2 LK 23 34
3 Jn 15 13
4 LK 2 35
5 Is 53 4
6 I Thes 5 10
7 Mk 15 39
8 Gal 2 20
9 Jn 12 32

In this window also we find a cluster of Easter Lilies with their beauteous green leaves

x x x x

"I take, O Cross, thy shadow,
For mine abiding place!
I ask no other sunshine than
The sunshine of His face,
Content to let the world go by,
To know no gain nor loss—
My sinful self my only shame,
My glory all-the Cross "[1]

Gattamma Uthsavam is celebrated on *Suddha Chaviti* (July–August) and Gattamma Bonalu during *Vaisakham* (April–May) for a period of three days commencing from *Mrugasira Karti* Carrying *bonalu* to the temple in decorated carts drawn by decorated bulls is the main function This ancient festival is being celebrated from Kakatiya period in several neighbouring places The local public manage the festival About 5 to 6 thousand Hindus congregate The *pujari* is a Muthracha

The car festival at Siddheswaramandiram is celebrated for 3 days from *Magha Bahula Chathurdasi* (January–February) After fast and *jagaram* on *Chathurdasi* night and feast on *Amavasya*, the car festival is celebrated on *Phalguna Suddha Padyami* Colourfully decorated bulls and carts are taken round the temple on the second day It is an ancient festival celebrated in several places The festival is celebrated from out of the income from Inam lands and public contributions Over 6 thousand Hindus congregate *Pujari* is a Jangam and *prasadam* is distributed to all There is free feeding also Three *konerlu* (tanks) supply water About 50 shops cater to the needs of the visitors *Puranams*, *Harikathas* and dramas afford entertainment to the visitors

Sri Venkateswaraswamy festival is celebrated for 5 days from *Phalguna Suddha Triodasi* (February–March) About 150 local devotees of all communities congregate The car festival on *Aswiyuja Suddha Dasami* (September–October) attracts about 30,000 people

Nalla Pochamma Uthsavam is also celebrated for a day on *Vaisakha Suddha Purnima* (April–May) About 1,500 devotees, local and from the nearby villages, congregate, irrespective of caste or creed

1 MHB 197

SOURCE 1 Places of interest in Andhra Pradesh, *published by the Information and Public Ralations Department, Hyderabad.*

2. *Sri Srinivasacharyulu, Teacher, Girls Multi-purpose High School, Medak.*

3 *Article in* Andhra Prabah Weekly, *dated 1—8—1962*

4 *Additional information gathered by the Research Assistant, Fairs and Festivals, Kurnool*

9. Kuchanpalle — Situated at a distance of 3 miles from Medak and 16 miles from the Akkannapet Railway Station.

The total population of the village is 1,866 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Reddy Munnur Kapu, Bhatraju, Chakali, Mangali, Padmasale, Muthracha, Kummari, Medara, Goundla, Kuruva, Scheduled Castes (362)—Mala and Madiga and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Lord Venkateswara situated on a hillock with the stone idol holding *sankhu, chakra, gada, padma* (conch, disc, mace and lotus) in four hands and the temple of Bethala (a goblin) are the places of worship in this village Sri Venkateswaraswamy festival is celebrated for seven days from *Chaitra Suddha Padyami* to *Sapthami* (March–April) Preparations for the festival are made two days in advance *Bandlu tripputa* (perambulation of decorated carts) on the first two days, *bandisila* on the fourth day, *kalyanam* and car festival on the fifth day are the important functions observed Devotees offer cocoanuts to Venkateswara This is an ancient festival confined to Kuchanpalle Local devotees congregate *Pujari* is a Brahmin belonging to Sri Perambathur family with hereditary rights

Animals are sacrificed to Bethala in fulfilment of vows.

SOURCE. *Sri Vittal Reddy, Surpanch, Kuchanpalle*

10 Rayalamadugu — Situated at a distance of 3 miles from Medak and 3½ miles from Machavaram

The total population of the village is 2,736 and it is made up of the following communities · Caste Hindus — Reddy, Padmasale, Tenugu, Vadrangi, Musti Kurma, and Scheduled Castes (559)—Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour

The original image of Mallanna on a hillock is situated in a dense forest Since the place is inaccessible, no temple could be built About 70 years back the villagers enshrined another image of Mallanna at the foot of the hillock The image of Mallanna is in human form Mallanna is the family deity of Kurmas and Gollas

Sri Mallanna Jatara is celebrated for a day in *Magha Suddham* (January-February) *Bonams* are offered to the deity and carts are taken round the temple Fowls and sheep are sacrificed Fasting, decoration of houses and river bath are the domestic observances *Pujari* is a Padmasale The local devotees participate in the Jatara

SOURCE: *Sri G Narayana Reddy, Teacher, Machavaram.*

11 Rampur — Situated at a distance of 2½ miles from Medak

The total population of the village is 679 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (137) The chief means of livelihood of the people are agriculture and agricultural labour

Village deity Durgamma is worshipped in this village.

Durgamma Jatara is celebrated for a day in *Phalgunam* (February-March) About 500 local Hindu devotees congregate

SOURCE · *Statement of Fairs and Festivals furnished by the Collector, Medak*

12. Kishtapur — Situated at a distance of ½ mile from the Hyderabad–Nizamsagar road, 5 miles from Medak and 16 miles from the Akkannapet Railway Station

The total population of the village is 191 and it is made up of the following communities · Caste Hindus—Golla and Muthracha, and Scheduled Castes (29) The chief means of livelihood of the people is agriculture

The temple of Sri Sita Rama with the stone image in human form is the only place of worship in this village

Sri Ramanavami is celebrated for 7 days from *Chaitra Suddha Navami* (March-April) *Kalyanam* on *Navami*, procession on *Dasami*, *bandlu* on *Ekadasi* and *rathothsavam* on *Dwadasi* are the important rituals observed during the festival Cocoanuts, sweets, milk and curd are offered to the deity This festival is of ancient origin but of local significance About 500 local devotees congregate, irrespective of caste or creed The chief patrons are Brahmins

A fair is held near the temple in connection with this festival Eatables and other articles are sold at the fair The local people attend the fair

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

13 Chinna Ghanpur — Situated at a distance of 10 miles from Medak and 22 miles from the Akkannapet Railway Station.

This village came into existence due to the hard and sustained efforts of one Chenna Gowd, a a renowned person Hence the village bears his name. After his death cranes were found on the trees in large numbers. So the village got the name of Kongala Ghanpur (*konga* in vernacular means crane)

The total population of the village is 1,769 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Mudiraju, Padmasale, Scheduled Castes (202)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Sangameswaraswamy temple with an exquisitely carved image of Nandi, Mahalingamaiah temple with a stone Sivalingam, 3 *Naga* images and 3 *Naga devatas* and Sri Rameswara temple are the places of worship in this village There is also the *samadhi* (tomb) of Sri Sathari Desikulu There is a stone inscription in front of Sangameswaraswamy temple

Sri Sathari Desikulu who came to this village about 500 years ago was a great *yogi* He displayed

many miracles to the villagers and entered the *samadhi* (tomb)

Swamy Sathari Desikulu Uthsavam is celebrated for 7 days from *Kartika Bahula Panchami* to *Ekadasi* (October-November) *Bhagavatham* is recited on the 6th day of the celebrations *Ganda-deepams,* cocoanuts and fruits are offered to the Swamy Fasting and *jagaram* are observed This Uthsavam is being celebrated from the last 5 centuries and is confined to Chinna Ghanpur and its neighbouring villages About 500 Hindu devotees of all communities, local and from the neighbouring villages, congregate *Pujari* is a Vaishnava of Koundinyasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held for 4 days in this connection About 500 local devotees attend the fair Food stuffs, utensils, books, photos and fancy goods are sold at the fair

SOURCE *Sri Tulja Prasad, Headmaster, Chinna Ghanpur*

14. Sangaipet—Situated at a distance of 10 miles from the Wadiaram Railway Station on the Kacheguda—Manmad section of the Central Railway

The total population of the village is 1,261 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (34). The chief means of livelihood of the people are agriculture and agricultural labour

Village deity Pochamma is worshipped in this village

Pochamma Jatara is celebrated for 2 days on *Chaitra Bahula Chathurdasi* and *Amavasya* (March-April) About 400 local Hindu devotees participate in the Jatara

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

15. Rangampet—Situated at a distance of 2 furlongs from the Medak—Sangareddy road, 13 miles from Medak and 25 miles from the Akkannapet Railway Station

The village was constructed by Sri Sadasiva Reddy, a tributary of Papannapet Zamindars in memory of his mother Rangamma There is a dilapidated fort near the village believed to have been built by Sri Sadasiva Reddy It is said that one day while Sadasiva Reddy was riding from Hyderabad to Papannapet followed by his two dogs, a strange incident happened One of his dogs was caught by a hare He visualised that the place would become very famous and constructed a village and a fort He also built the temples of Siva and Ranganayakaswamy The stories connected with the valour and greatness of Sadasiva Reddy composed in ballads are sung even today by beggars

The total population of the village is 2,305 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Padmasale, Mudiraju, Gangaputhra, Gowda, Vanjari, Vadla, Avusula, Rajaka, Scheduled Castes (37) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

Sri Ranganayakaswamy temple with His stone image in human form reposing on *Sesha*, Siva and the temples of Hanuman, Durgamma, Mahankali and Pochamma are the places of worship in this village

Sri Ranganayakaswamy Rathothsavam is celebrated for 8 days from *Vaisakha Suddha Dasami* to *Bahula Vidiya* (April-May) *Punyahavachana* and *bandlu* on *Dasami*, *varapuja*, *edurukollu* and *dhwajarohana* on *Ekadasi*, *kalyanam* on *Dwadasi*, *Hanumanthaseva* on *Triodasi*, *garudaseva* on *Chathurdasi*, *rathothsavam* on *Purnima*, *dopu* on *Padyami*, *chakrateertham* and *ashtadikbandana* on *Vidiya* are the rituals observed during the festival Cocoanuts and flowers are offered to the deity This festival is being celebrated for the past 250 years and is confined to Rangampet and its neighbouring villages The temple has 60 25 acres of dry and 38 15 acres of wet land which was dedicated by Sri Sadasiva Reddy *Pujari* is a Vaishnava of Bharadwajasa *gotram* About 800 devotees congregate on the day of *garudaseva*.

A fair is held for 8 days in the precincts of temple in connection with the festival Devotees, local and from the neighbouring villages, congregate. Glassware, lanterns, torches, combs, mirrors, clothes and agricultural implements are sold at the fair Cattle are also brought for sale.

SOURCE *Sri S Anjaiah, Rangampet.*

16. Paitra — Situated at a distance of 1 mile from the Medak — Rangampet bus route

The total population of the village is 1,118 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (83) — Mala, etc, and Christians The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Malleswaraswamy with a stone Sivalingam, Pochamma and Durgamma are the places of worship in this village

Sri Malleswaraswamy Rathothsavam is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February-March) This festival is being celebrated from the time the village came into existence. It is of local significance. The village leaders are the patrons About 3 10 acres of wet and 8 5 acres of dry land are dedicated to the temple Devotees of all communities participate in the festival *Pujari* is a Brahmin *Prasadam* is distributed to all.

Puja is performed to Pochamma and Durgamma deities whenever epidemics prevail in the village Goats and buffaloes are sacrificed *Prasadam* is distributed to all.

SOURCE · *Sri Lakshmaiah, Police Patel, Paitra*

17. Yengandla — Situated at a distance of 1½ miles from the Medak—Sangareddy road and 20 miles from Medak

The total population of the village is 1,611 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Munnuru Kapu, Kammara, Vadrangi, Kamsali, Kummari, Golla, Kuruva, Kalali, Muthracha, Mangali, Chakali, etc,, Scheduled Castes (119)—Mala, Madiga, etc, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Sri Anjaneya with the stone images of Anjaneya and Vishnu reposing on *Sesha* and a Sivalingam, the temples of Durgamma and Pochamma with stone images, and the temple of Sangameswara with a Lingam are the places of worship in the village The temple of Mallikarjunaswamy is situated at the outskirts of the village.

Pochamma Bonalu is celebrated for two days from *Phalguna Bahula Amavasya* (February-March) River bath, fasting and *jagarana* are the domestic observances. This festival is of ancient origin but of local significace Boyas are the chief patrons Only local Hindus participate *Prasadam* is distributed to all A Muthracha is the *pujari* for Durgamma and Pochamma temples. Brahmins are the *pujaris* of Anjaneya and Sangameswara temples.

SOURCE *Sri Rami Reddy, Police Patel, Yengandla*

18. Kulcharam — Situated on the 40/5th milestone on the Hyderabad—Medak road at a distance of 11 miles from Medak and 22 miles from the Akkannapet Railway Station

The total population of the village is 2,329 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Munnuru Kapu, Mudiraju, Vanjara, Viswabrahmin, Padmasale, Medari, etc, Scheduled Castes (397) — Mala, Madiga etc, Christians and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Tirumlaswamy with a stone image, Veerabhadraswamy with a 3 feet high stone image of the deity, Kalikadevi with one foot high stone image, and Siva and Shebu Shahbuddin Darga and a church are the places of worship in the village

Sri Tirumalaswamy festival is celebrated for a day on *Phalguna Suddha Purnima* (February-March) This festival is being celebrated for the past 100 years and is of local significance Sri Janga Basavaiah is the chief patron All communities of the village participate in the festival *Pujari* is Sri Lakshmaiah, a Brahmin.

Sri Veerabhadraswamy Uthsavam is celebrated for a day on *Phalguna Suddha Vidiya* (February-March) The festival is being celebrated for the past 8 years and is of local significance The chief patron is Sri Janga Basaviah

Kalikadevi Uthsavam is celebrated for a day on *Chaitra Suddha Padyami* (March-April) This Uthsavam is being celebrated for the past 50 years. *Pujari* is a Viswabrahmin

There is a thousand pillared *mandiram* at this place About 300 years back human sacrifice was at its peak in this place One Shebu Shahbuddin who came to know about this abominable practice prevalent at this place wanted to put an end to human sacrifice His opposition to this practice of human sacrifice was not relished by the local *pujari* There was a heated discussion between the *pujari* Sri Chennarayudu and Shahbuddin and in a fit of fury Sri Chennarayudu severed the head of Shahbuddin The trunk of Shahbuddin travelled one and half furlongs and fell down In memory of this great man who sacrificed his life for the cause of humanity, a *darga* was constructed

Sri Shebu Shahbuddin Urs is celebrated for 2 days on 16th and 17th *Rajab* (November-December) Goats are sacrificed before the *darga* This Urs is being celebrated for the past 300 years and is of local significance Local people of all communities participate *Mujavar* is a Muslim

SOURCE: *Sri K Ramulu, Supervisor, P W D , Ramayanpet, Medak District*

19 Chityal — Situated at a distance of 3 miles from Medak and 15 miles from the Akkannapet Railway Station

The total population of the village is 1,116 and it is made up of the following communities Caste Hindus — Vaisya, Viswabiahmin, Munnuru Kapu, Mudiraju, Vanjari, Chakali, Mangali, Kummari, Gowda, Lambadi, Yerukula, Golla, etc., Scheduled Castes (90) — Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Mallanna Devata temple with a stone image in human form and the temples of Anjaneya, Durgamma and Pochamma are the places of worship in the village

Sri Mallanna Devata Uthsavam is celebrated for two days from *Margasira Bahula Vidiya* (November-December) *Bonams* are offered to the deity and decorated carts are taken round the temple Cocoanuts and pumpkins are offered This is an ancient festival confined to Chityal and its neigbouring villages Kapus are the chief patrons Devotees of all communities participate in the festival. A Golla is the *pujari* *Prasadam* is distributed to all

A fair is held in connection with this festival for two days. About 1,000 devotees attend the fair Eatables and other articles are sold at the fair

SOURCE *Sri K Ramanjaiah, Chityala*

20 Rajpalle — Situated at a distance of 4 miles from Medak on the Medak—Wadiaram road.

The total population of the village is 1,799 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Munnuru Kapu, Muthracha, Goundla, Padmasale, Chakali, Mangali, etc ; Scheduled Castes (299) — Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The village deities Durgamma and Pochamma with the images in female form are worshipped in the village

Aradhana of the village deities Durgamma and Pochamma is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March–April) This is of ancient origin but is of local significance All communities participate in this festival

SOURCE *Sri Agamachari, Headmaster, Rajpalle*

21 Bhopathpur — Situated at a distance of 2 miles from the Pathur stage on the Medak—Akkannapet bus route.

The total population of the village is 1,736 and it is made up of the following communities Caste Hindus—Munnuru Kapu, Tenugu, etc , and Scheduled Castes (165)—Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

The stone image of Nalla Pochamma installed on a small platform under a banian tree about 2 furlongs from the village is the only place of worship in the village

Nalla Pochamma Jatara is celebrated for two days on *Chaitra Bahula Panchami* and *Shashti* (March-April) Fowls and animals are sacrificed to the deity on a large scale on the last day Intoxicants are also used This Jatara is being celebrated for the past 15 years and is confined to Bhopathpur and its neighbouring villages Talaris belonging to Tenugu community are the chief patrons Hindu devotees of all castes, local and from the neighbouring villages, participate in the Jatara.

A fair is held for 2 days in connection with the festival near the temple About 6 shops are put up by the Medak and local traders. They sell eatables, earthen toys, bangles, beads, etc About 2,500 people of all communities from Bhopathpur and the neighbouring villages attend the fair.

Recitation of *Bhagavatam* and *Chirutala Ramayanam* entertain the visitors

SOURCE *Sri K Manik Rao, Headmaster, Government Primary School, Bhopathpur*

22. Rayanpalle — Situated on the Medak—Akkannapet and Siddipet bus route at a distance of 6 miles from Medak and Mirjapalle, and 7 miles from the Akkannapet Railway Station

The total population of the village is 550 and it is made up of the following communities Caste Hindus — Tenugu, Kapu, etc , and Scheduled Castes (42) — Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of Venkateswara underneath a rock is worshipped by the villagers There is no temple for this deity.

Sri Venkateswara festival is celebrated for a day on *Phalguna Suddha Purnima* (February-March) Carts are taken in a procession around the deity Cocoanuts are offered This festival is being celebrated for the past 100 years and is of local significance Sri Venkata Rajaiah is the chief patron. Only Hindus of the village participate The temple has about 2 acres of Inam land which are enjoyed by the *pujari*.

A few shops sell foodstuffs during this festival.

SOURCE *Sri Basva Raj, Headmaster, Government Panchayat School, Rayanpalle*

23. Khajapur — Situated at a distance of 3 miles from the Akkannapet Railway Station and 4 miles from the Mirjapalle Railway Station

The total population of the village is 1,431 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Padmasale, Kammara, Gowda, Vadla, etc ; Scheduled Castes (277) — Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are agricluture and agricultural labour

Durgamma temple with an image in female form is the place of worship in the village Mala Pochamma, Grama Pochamma, Uradamma are also being worshipped by the villagers

Durgamma Jatara is celebrated for a day on Ugadi i e , on *Chaitra Suddha Padyami* (March-April) This festival is being celebrated for the past 15 to 20 years and is confined to Khajapur village only The *pujari* is a Brahmin

A few shops sell eatables

SOURCE *An Enumerator*

24 Ramayampet — Situated at a distance of 3 miles from the Akkannapet Railway Station and 14 miles from Medak Ramayamma, *dorasani* (wife of a petty ruler) of Papannapet settled here and leaders of the surrounding places used to pay tributes to her annually Hence the village came to be known as Ramayampet

The total population of the village is 5,348 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Vanjara, Tenugu, Kammara, Vadrangi, Kamsali, Kummari, Padmasale, Lambadi, Mangali, Chakali, Satani, Gowda, Jangam, etc , Scheduled Castes (403) — Mala, Madiga, etc., Christians and Muslims The chief means of livelihood of the people are agriculture, trade, agricultural labour and other traditional occupations

Sri Narasimhaswamy temple with the stone image in the form of *Narasimha* (*nara* means man and *simha* means lion) and the temples of Mallanna, Markandeyaswamy and Nagareswara are the places of worship in the village.

Sri Narasimhaswamy Uthsavam is celebrated for a day on *Pushya Bahula Amavasya* (December-January) The Uthsavam starts in the noon *Pujas* are performed with cocoanuts and *deeparadhana* This festival is being celebrated for the past one century and is confined to Ramayampet and its neighbouring villages Hindu devotees, local and and from the nearby villages, participate in the festival *Pujari* is a Srivaishnava with hereditary rights enjoying the Inam lands.

A fair is held in an area of about 4 acres during the festival About 1,000 people attend the fair.

Eatables, earthenware, mirrors, combs, books, pictures and toys are sold at the fair

Sri Mallannaswamy Uthsavam is celebrated for a day on *Magha Bahula Amavasya* (January-February) *Deeparadhana* is performed to the deity This Uthsavam is being celebrated for the past 10 years and is chiefly confined to the Gollas of the village *Pujari* is a Golla with hereditary rights.

A fair is held in connection with the festival About 200 devotees attend the fair Foodstuffs and earthen utensils are sold at the fair

Navarathrulu are celebrated twice a year in Nagareswara temple Vinayaka Navarathrulu is celebrated for 9 days from *Bhadrapada Suddha Chaviti* (August-September) and Devi Navarathrulu from *Asviyuja Suddha Padyami* to *Navami* (September–October).

SOURCE 1 *Sri P S Ratnaiah, Teacher, High School, Ramayampet*
2 *Sri P A R Venkata Reddy, Teacher, Junior Basic School, Ramayampet*
3. *Sri C. H Symon, Teacher, Junior Basic School, Akkannapet*

25 Narlapur — Situated at a distance of 21 miles from Medak

The total population of the village is 1,852 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (308) The chief means of livelihood of the people are agriculture and agricultural labour

Mallanna is worshipped in this village

Sri Mallanna Jatara is celebrated for a day in *Magham* (January-February) About 500 local Hindu devotees participate in the Jatara

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

26 Bachurajupalle — Situated at a distance of 2 miles from Nandigama bus route, 9 miles from the Akkannapet Railway Station and 20 miles from Medak

The total population of the village is 405 and it is made up of the following communities Caste Hindus — Reddy, Vaisya, Muthracha, Kalali, Kammara, Kurma, Lambadi, etc The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Neeladriswamy temple with the stone image in human form decorated with three *namams* (the verticle sectarian mark of the Vaishnavites) is the only place of worship in the village

Sri Neeladriswamy Jatara is celebrated for a day on *Pushya Bahula Trıodasi* (December-January) Decorated carts are taken out in a procession. Cocoanuts are offered to the deity This Jatara is being celebrated for the past 200 years The village elders are the chief patrons About 500 devotees, local and from the nearby villages, participate in the Jatara

In connection with the Jatara, a fair is held near the temple for a day About 500 devotees, local and from the neighbouring villages, attend the fair Eatables, earthenware, mirrors and combs are sold at the fair

SOURCE: *Sri V Rama Rao, Teacher, Damercherla*

27. Komatpalle — Situated at a distance of 1 mile from the Nizamabad—Hyderabad bus route, 5 miles from the Akkannapet Railway Station and 15 miles from Medak

The total population of the village is 331 and it is made up of the following communities Caste Hindus — Tenugu, Kuruva, etc , Scheduled Castes (27) — Mala, Madiga, and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Hanuman Mandir with a stone image of the deity, a stone pillar and the images of Vinayaka and *nandi*, and a church are the places of worship in this village One of the big boulders is worshipped as Mallanna There is a small abode for Mathadi Pochamma with a stone image in human form adjoining the boulder

Mallanna and Pochamma Jatara is celebrated for a day on *Chaitra Suddha Vidiya* (March-April). Decorated carts are taken round the temple *Bonams* and cocoanuts are offered and fowls and sheep are sacrificed to the deity This festival is of ancient origin but of local significance The temple has one acre sixteen *guntas* of dry and 24 *guntas* of wet

Inam land Sri Kapu Malla Reddy is the *pujari* with hereditary rights *Prasadam* is distributed to all

SOURCE : *Sri K Venkatesam, Teacher, Ramayampet*

28 Rayalapur — Situated at a distance of 11 miles from the Akkannapet Railway Station and 22 miles from the taluk headquarters, Medak

The total population of the village is 1,732 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Tenugu, Avusala, Vadla, Kammara, Kummari, Mangali, Chakali, Sale, Kalali, Mera, Bestha, Golla, etc , Scheduled Castes (385) — Mala, Madiga , and Christians The chief means of livelihood of the people are agriculture and agricultural labour

Sri Rama temple with the image of the deity in human form is the only place of worship in this village

Sri Rama Navami is celebrated for 11 days from *Chaitra Suddha Navami* to *Bahula Chaviti* (March-April) *Ankurarpanam* and *kalyanam* on *Navami*, *sevas* (processions) on *Dasami* and *Ekadasi*, *bheripuja* on *Dwadasi*, *sadassu* on *Triodasi*, *ponnaseva* on *Chathurdasi* and, *garudaseva* and *rathothsavam* on *Purnima* are the rituals observed during the festival In addition to the above rituals, the following rituals namely *sesha homam* on *Chaitra Bahula Padyami*, *chakrateertham* on *Vidiya*, *seyya* (*panpuseva*) on *Tadiya* and *ekantaseva* on *Chaviti*, are also observed during the festival This festival is being celebrated for the past 15 years and is confined to Rayalapur and its neighbouring villages Srivaishnavas of Koundinyasa *gotram* are the patrons with hereditary rights People from Rayalapur and the neighbouring villages congregate Only Hindus participate *Pujari* has the right to enjoy the Inam lands of the temple *Prasadam* is distributed to all during the festival days

On the last two days of the festival a fair is held in front of the temple About 1,500 people from Rayalapur and its neighbouring villages such as Suthavipalle, Sivaipalle, Bachcharajupalle, Ramayampet, Nandigama, Kasipuram, Devunipalle and Venkatapuram attend the fair Local traders sell eatables, utensils, lanterns, torches, mirrors, combs, books, photos and baskets etc There are no facilities for the pilgrims to stay for more than a day

SOURCE : *Sri D Narasimha Reddy, Headmaster, Rayalapur.*

29 Sivaipalle — Situated at a distance of 2 miles from the Hyderabad—Nagpur road and 17½ miles from Medak

The total population of the village is 286 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (27) The chief means of livelihood of the people are agriculture and agricultural labour

Muthyalamma temple with an image of the deity in female form is the only place of worship in this village Hanuman is also worshipped by the villagers

Muthyalamma Jatara is celebrated for 3 days from *Phalguna Suddha Purnima* to *Bahula Vidiya* (February-March) Cocoanuts are offered and fowls and sheep are sacrificed to the deity This Jatara is being celebrated for the past 20 years and is confined to this village only Sri Katrala Bheemarao Panthulu, a Brahmin is the patron Local people of all communities participate

SOURCE : *Sri K Pentaiah, Headmaster, Government Primary School, Sivaipalle*

30. Narsingi — Situated by the side of the Hyderabad—Nagpur bus route at a distance of 2 miles from the Mirjapalle Railway Station and 21 miles from Medak

One Narasimha Reddy, Zamindar of Papannapet, constructed this village and hence this village came to be known as Narsimhapet which gradually corrupted into Narsingi

The total population of the village is 3,902 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Muthracha, Padmasale, Gowda, Viswabrahmin, Golla, Jangam, Lingayat, Chakali, Kummari, etc , Scheduled Castes (603) — Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sri Venugopalaswamy with a black stone image, Sri Rajeswaraswamy, Sri Ambikeswaraswamy, Sri Anjaneyaswamy and village deity Pochamma and Mallanna with his stone image are the places of worship in this village

Sri Venugopalaswamy festival is celebrated for 12 days from *Chaitra Suddha Vidiya* to *Triodasi* (March-April) This festival of ancient origin is confined to Narsingi and its neighbouring villages The villagers are the patrons Hindu devotees, local and from the neighbouring villages, participate A Brahmin of Kasyapasa *gotram* is the *pujari* with hereditary rights

In connection with the festival a fair is held for a day in an area of about 3 acres About two thousand devotees, local and from the neighbouring villages, attend the fair Eatables, utensils, torches, lanterns, mirrors, combs, books and photos, clothes and agricultural implements, etc , are sold

Mallanna Jatara is celebrated in *Magham* (January-February) *Pujari* is a Golla

SOURCE · *Sri M L Prasada Rao, Teacher, Zilla Parishad High School, Narsingi*

31 Komtoor — Situated at a distance of 4 miles from Medak on the Medak—Wadiaram road

The total population of the village is 226 and it is made up of the following communities : Caste Hindus — Muthracha, etc , Scheduled Castes (64) — Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Hanuman temple is the only place of worship in this village The image of village deity Pochamma is also worshipped

Pochamma Jatara is celebrated for a day on *Phalguna Suddha Purnima* (February - March) Decorated carts are taken round the deity Cocoanuts and fruits are offered This Jatara is being celebrated for the past 100 years and is confined to Komtoor and a few neighbouring villages About 1,500 devotees, local and from the nearby villages, participate Sarvashri Punna Lakshmaiah, Rajaiah and Pentaiah are the *pujaris* with hereditary rights

A fair is held for a day in connection with the Jatara About 1,500 devotees attend the fair where eatables are sold

SOURCE *Sri M A Hameed Quraishi, Agricultural Assistant, Medak*

32 Kuknoor — Situated at a distance of 10 miles from Masaipet Railway Station and 12 miles from Medak

The total population of the village is 1,719 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Sale, Ediga, etc , Scheduled Castes (263) — Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture, weaving and trade

Yellamma temple with a stone image in human form and a mosque are the places of worship in the village There are dilapidated temples of Hanuman and Eswara in the village.

Yellamma Jatara is celebrated for 8 days from *Phalguna Bahula Dasami* (February-March) Preparations for this Jatara are made two days in advance A goat tied to the cart is taken round the temple and later sacrificed *Bonams* and cocoanuts are offered Fowls, goats, etc , with neem branches tied to their necks are sacrificed to the deity The villagers are the chief patrons All Hindu devotees participate in the Jatara One Siddula is the *pujari* with hereditary rights

Sri Beerappa Jatara is celebrated for 2 days from *Magha Bahula Chaviti* (January-February) It is chiefly confined to the local Yadavas

SOURCE *Sri Anjireddy Veeranna, Kuknoor*

33. Manepalle — Situated at a distance of 16 miles from Medak

The total population of the village is 1,468 and it is made up of the following communities Caste Hindus — Boya, Kaikala, Kalali, Tenugu, etc , and Scheduled Castes (264) — Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

Durgamma temple with the stone image of the deity in human form, Hanuman Mandir and the temples of Mattadi Pochamma, Venkateswara, Nalla Pochamma, Graina Pochamma, Mutyalamma, Mysamma and Eswara are the places of worship in the village

Durgamma Jatara is celebrated for a day on *Magha Bahula Triodasi* (January-February) Decorated carts are taken round the temple Intoxicants

are consumed during this Jatara It is being celebrated for past 90 years About 500 devotees, local and from the neighbouring villages, congregate Only Hindus participate. *Pujari* is a Tenugu with hereditary rights

A petty fair is held for a day in connection with the Jatara in the vicinity of the temple About 500 devotees, local and from the neighbouring villages, attend the fair

Eatables, combs and toys are sold at the fair

SOURCE *Sri Venkatadri, Headmaster, Manepalle*

34 Mannewar Jalalpur — Situated at a distance of of 10 miles from the Dharmasagar bus route and 12 miles from Masaipet Railway Station

The total population of the village is 903 and it is made up of the following communities Caste Hindus — Tenugu, Gowda, Sale, Besta, etc , Scheduled Castes (115) — Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are weaving, agriculture and basket making

The temples of Sri Gopalaswamy with a stone image in human form, Hanuman and village deities Pochamma and Durgamma are the places of worship in this village

Sri Gopalaswamy festival is celebrated for 8 days from *Vaisakha Suddha Tadiya* to *Dasami* (April-May) Arrangements for celebration of the festival are made 10 days in advance

Seva (puja) is performed and cocoanuts are offered *Rathothsavam* is also celebrated This festival is of local significance Vaisyas and Padmasales are the chief patrons Sri Ananthachari, a Vaishnava is the *pujari* with hereditary rights *Prasadam* is distributed to all

SOURCE · *Sri Gopala Rao, Mannewar Jalalpur*

35 Yeldurthi — Situated at a distance of 7 miles from the Masaipet Railway Station, 8 miles from Kornipalle and 16 from Medak.

The total population of the village is 3,603 and it is made up of the following communities: Caste Hindus—Vaisya, Tenugu, etc , Scheduled Castes (772)—Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Mallanna with a stone image of the deity in human form, Vittaleswara, Ranganayaka, Hanuman and 3 Siva temples are the places of worship in the village The temple of Mallanna situated on a hillock is at a distance of one mile from the village Village deities Durgamma and Mysamma are being worshipped in the form of *shakti* while Beerappa is being worshipped in the form of a Lingam

Sri Mallanna Jatara is celebrated in *Kartikam* (October–November) for a period of three days according to the convenience of the devotees It is believed that there will be a good harvest if the Jatara is celebrated Fowls and animals are sacrificed to the deity in fulfilment of vows This Jatara is being celebrated for the past 180 years and is confined chiefly to the local Gollas About 5,000 Hindus of Yeldurthi and the nearby villages participate in the festival Gollas are the patrons and the *pujaris*.

A fair is held in connection with the Jatara in an area of about 5 acres About 5,000 devotees, local and from the neighbouring villages within a radius of 5 to 6 miles, attend the fair. Eatables, utensils, torches, lanterns, mirrors, combs, books, photos, clothes and toys are sold at the fair See-saw, merry-go-round, magic, lottery, street *Bhagavathams*, dramas, etc , entertain the visitors

Durgamma, Mysamma and Beerappa Jataras are celebrated whenever epidemics break out in the village Fowls and animals are sacrificed to the deities. All communities participate in this Jatara

SOURCE: *Sri N Kasaiah, Teacher, Zilla Parishad High School, Yeldurthi*

36 Chamdapur — Situated at a distance of 6 miles from the Wadiaram Railway Station and 15 miles from Medak

The total population of the village is 319 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (57) and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Sri Veerabhadraswamy temple with an image of the deity in human form is the only place of worship in the village

Sri Veerabhadraswamy festival is celebrated for a day during Sankranti on *Pushya Bahula Vidiya* (December-January). This festival of ancient origin is of local significance. All local Hindu devotees participate in the festival. Sri Nagaiah is the *pujari* with hereditary rights.

A fair is held in connection with this festival for a day. Local Hindu devotees attend the fair Foodstuffs and earthen toys, etc , are sold at the fair.

SOURCE *Sri T Jagannatham, Headmaster, Primary School, Chamdapur*

37. **Vallabhapur** — Situated at a distance of 4 furlongs from the Nagpur—Hyderabad bus route, 2 miles from Mirjapalle Railway Station and 20 miles from Medak

The total population of the village is 286 and it is made up of the following communities Caste Hindus—Jangam, Reddy, Golla, Mudiraju, Lambadi, etc., and Scheduled Castes (34)—Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Ramalingaswamy with a stone Sivalingam and Mallanna with a cement image of the deity in human form are the places of worship in the village

Sri Ramalingaswamy festival is celebrated for a day during Mahasivaratri *i e.*, on *Magha Bahula Chathuradasi* (January-February). The devotees observe fasting and *jagaram*. This festival is being celebrated for the past 90 years and is of local significance. The villagers are the patrons All Hindus of the village participate.

Sri Mallanna Jatara is celebrated for a day in *Magham* (January-February). Fowls and sheep are sacrificed This Jatara is being celebrated for the past 12 years It is of local significance and confined to the Gollas of the village.

SOURCE : *Sri D Ramulu, Teacher, Narsingi*

38. **Bonal** — Situated at a distance of 10 miles from the Akkannapet Railway Station.

The total population of the village is 907 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (169). The chief means of livelihood of the people is agriculture

Village deity Durgamma is worshipped in this village

Durgamma Jatara is celebrated for 2 days on *Magha Suddha Chathurdasi* and *Purnima* (January-February). About 1,000 devotees congregate. All communities participate in the Jatara.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

39. **Kondapur** — Situated at a distance of 6 miles from Bhumpalle stage on the Medak-Siddipet bus route and 12 miles from Chegunta

The total population of the village is 1,106 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Sale, Tenugu, Vadla, Yerukula, Kammara, Rajaka, Kummari, etc., Scheduled Castes (244) — Mala, Madiga, etc , and Dudekula The chief means of livelihood of the people is agriculture

Lakshmi Narasimhaswamy temple situated on a hillock called Singarayam Gutta is the only place of worship in the village This temple was constructed about two years back The Vaddes of the village found the image while excavating earth on the hillock The local devotees enshrined the image and started performing *pujas*, etc

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated for three days from *Magha Bahula Tadiya* to *Panchami* (January-February) *Paramapada uthsavam* on the first day, *kalyanam* on the second day and procession on the third day are the rituals observed. Cocoanuts and flowers are offered to the deity. The festival is being celebrated for the past 2 years and is of local significance The villagers are the patrons and the Uthsavam is celebrated by raising subscriptions *Pujari* is a Vaishnava *Prasadam* is distributed to all on the second day of the festival

SOURCE *Sri Rama Rao, Patwari, (Bonal) Kondapur.*

40. **Chandampet** — Situated at a distance of 1 mile from the Wadiaram-Medak bus route, 2 miles from the Wadiaram Railway Station and 14 miles fro

Medak, the taluk headquarters The village is named after Chandamma, the then ruler of Papannapeta Samasthanam and the founder of the village

A great man called Rudra brought a Sivalingam from Sangameswaram and installed it in between Chandampet and its hamlet which came to be known as Rudraram

The total population of the village is 2,104 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Lingayat, Kamsali, Padmasale, Boya, Madiraju, Goundla, Vadrangi, Velama, etc , Scheduled Castes (301) — Mala, Madiga, etc , and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, *beedi*-making and other traditional occupations

The temples of Lord Siva, Hanuman with the stone image of the deity in human form, Chenna Raya, Veerabhadraswamy, Pochamma and Mysamma are the places of worship in this village Sri Chenna Rayuni temple is situated near *Pedda cheruvu* (a big tank) The temples of Sangameswara and Hanuman are located in Rudraram, the hamlet of this village

Sri Veerabhadraswamy Uthsavam is celebrated for a day on *Pushya Suddha Dwadasi* (December-January) Decorated carts are taken round the temple on this day. This is an ancient festival confined to this village only Jangam is the patron. Local people of all communities participate

Sri Chenna Rayuni Aradhana is celebrated on Ugadi i e , *Chaitra Suddha Padyami* (March-April) A small fair is held near Chenna Rayuni and Veerabhadraswamy temples. About 7 or 8 shops sell sweets and other eatables. About 500 local people attend the fair.

Lord Siva is worshipped on *Magha Bahula Chathurdasi* (January-February) *Seva* is also performed on this day Devotees take bath, observe feasting and *jagarana* and perform *bhajans* on Mahasivaratri. These are the common festivals observed in this village A Madhwa Brahmin is the patron and the *pujari* for Siva temple with hereditary rights *Ayyavaru* is the patron and the *pujari* for Chennarayuni temple with hereditary rights.

In Rudraram, hamlet of Chandampet, Sivaratri is celebrated in Sangameswaraswamy temple for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February) Arrangements for this festival are made one week in advance *Puja* and *bhajan* on *Triodasi*, procession of carts on *Chathurdasi* and *rathothsavam* on *Amavasya* are the other functions Bells and *gandadeepams* are offered to the deity Fasting, *jagaram* and *bhajans* are the domestic observances. This festival is being celebrated for the past 12 years Aradhyas are the chief patrons About 1,000 devotees from neighbouring villages congregate Aradhya is the *pujari* *Parsadam* is distributed to all

A fair is held in connection with this festival for 3 days About 1,000 people from the neighbouring villages attend the fair Eatables, lanterns, books and photos are sold at the fair The pilgrims stay for a day See-saw, merry-go-round, lotteries, *Bhagavtham* and dramas afford entertainment to the visitors

SOURCE
1 *Sri Venkat Rao, S/o Sri G. Ambaji Rao, Teacher, Junior Basic School, Chandampet*
2 *Sri A G Chandra Mouli, S/o Sri Veeraiah, Headmaster, Junior Basic School, Chandmpet.*
3 *Sri Jayapal, S/o Tyagaraj, Teacher, Junior Basic School, Chandampet*

41. Suraram — Situated at a distance of 2½ miles from Sankarampet, 5 miles from the Chegunta and Wadiaram Railway Station and 17 miles from Medak.

The total population of the village is 2,068 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (256) and Muslims The chief means of livelihood of the people is agriculture.

Sri Ananthaswamy temple with the image of the deity in human form reposing on *sesha*, Durgamma, Pochamma, Kali and Mallanna Devata are the places of worship in this village

Holi is celebrated in Anantaswamy temple for a day on *Phalguna Suddha Purnima* (February-March) Cocoanuts and jaggery water are offered This is an ancient festival of local significance. All Hindu devotees participate in the festival A Smartha Brahmin is the *pujari*

Ugadi is celebrated for a day on *Chaitra Suddha Padyami* in Pochamma and Durgamma temples Fowls are sacrificed and cocoanuts and *bonams* are offered This is an ancient festival of local significance All communities participate A Tenugu is the *pujari*

Sri Mallanna Jatara is celebrated on the last Sunday in *Magham* (January-February) Fowls are sacrificed and cocoanuts are offered All communities participate in the Jatara

Petty fairs are held during these festivals at the premises of the temples Local Hindus attend the fairs Foodstuffs and earthen toys are sold at these fairs

SOURCE *Sri Abdul Nabi, Headmaster, Parishad School, Suravaram*

42. Dharpalle — Situated at a distance of 14 miles from Medak

The total population of the village is 1,333 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (299). The chief means of livelihood of the people is agriculture

Sri Rajeswaraswamy is worshipped in this village

Sri Rajeswaraswamy Uthsavam is celebrated for a day in *Magham* (January-February) About 500 devotees congregate People of all communities, irrespective of caste or creed, participate

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Medak.*

43. Hastalpur — Situated at a distance of 16 miles from Medak

The total population of the village is 575 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (136) The chief means of livelihood of the people is agriculture

Sri Narasimhaswamy is worshipped in this village

Sri Narasimhaswamy festival is celebrated for a day in *Sravanam* (July-August) About 500 local people congregate All communities participate in this festival.

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak.*

44. Masaipet — Situated at a distance of 2 miles from the Masaipet Railway Station and 40 miles from Hyderabad

It is believed that this village was constructed at the close of the 16th and the beginning of the 17th century The existence of two ramparts indicate that the village was shifted to the present site sometime back

The total population of the village is 3,179 and it is made up of the following communities · Caste Hindus — Brahmin, Vaisya, Reddy, Mudiraju, Padmasale, Gowda, Chakali, Vadla, Kammara, Kummari, Mangali, etc , Scheduled Castes (736) — Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sita Rama Ashramam with the stone images of the deities Rama, Lakshmana, Sita and Anjaneya, temples of Hanuman and Vitaleswara, and Saint Khutub Shahi mosque built about 3 centuries back are the places of worship in this village All the temples are built on the bank of a river which flows very near the village

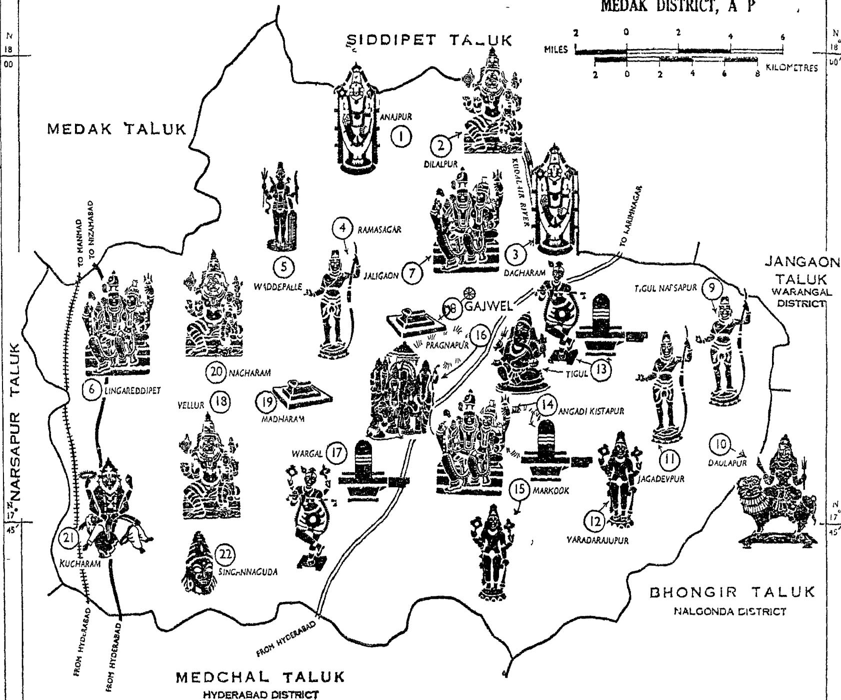
Sri Sita Rama Kalyanothsavam is celebrated for 4 days from *Chaitra Suddha Sapthami* to *Dasami* (March-April) *Ankurarpanam* on *Sapthami*, Sita Rama *kalyanam* on *Navami* and *pattabhishekam* on *Dasami* are the rituals that are observed during the festival On the last day there is free feeding. This festival is of local significance Sri Ramachandra Sarma, a Brahmin of Srivathsasa *gotram* is the patron Local people of all communities, irrespective of caste or creed, participate in this festival.

Sri Mallanna Jatara is celebrated for 2 days in *Pushyam* (December-January) This Jatara is of local significance About 800 local people of all communities participate.

SOURCE 1 *Sri P Narasimha Reddy, Headmaster, S. B School, Masaipet*

2 *Statement of Fairs and Festivals furnished by the Collector, Medak*

GAJWEL TALUK



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S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	14 ANAJPUR	VENKATESWARASWAMY DEC JAN
2	15 DILALPUR	LAKSHMI NARASIMHASWAMY MAR APR
3	22 DACHARAM	VENKATESWARASWAMY MAR APR
4	29 RAMASAGAR	SRI RAMA MAR APR
5	31 WADDEPALLE	VEERABHADRASWAMY FEB MAR
6	47 LINGAREDDIPET	RAJESWARASWAMY JAN FEB
7	62 JALIGAON	HARIHARA NADHASWAMY OCT NOV
8	65 GAJWEL	11 GURUS 8TH & 9TH APRIL
9	74 TIGUL NARSAPUR	SRI RAMASWAMY OCT NOV
	74(a) JANGAMREDDIPALLE	SRI RAMASWAMY OCT NOV
10	79 DAOLAPUR	POSAMMA APR MAY
11	80 JAGADEVPUR	SRI RAMA MAR APR
12	83 VARADARAJUPUR	VARADARAJASWAMY APR MAY
13	89 TIGUL	RAJESWARASWAMY JAN FEB
		VENUGOPALASWAMY JULY AUG
		GANESH AUG SEP
14	97 ANGADI KISTAPUR	MAHADEVA JAN FEB TO FEB MAR
15	99 MARKOOK	PANDURANGASWAMY JUNE JULY
16	102 PRAGNAPUR	SRI RAMA MAR APR
17	108 WARGAL	VENUGOPALASWAMY APR MAY
	108(e) AUSULOONPUR	RAMALINGESWARASWAMY 14TH TO 16TH JANUARY
18	121 VELLUR	LAKSHMI NARASIMHASWAMY APR MAY
19	124 MADHARAM	MAHABUB SUBHANI JULY AUG
20	127 NACHARAM	LAKSHMI NARASIMHASWAMY FEB MAR
21	140 KUCHARAM	NARASIMHASWAMY FEB MAR
22	147 SINGANNAGUDA	YELLAMMA OCT NOV

TALUK BOUNDARY
STATE HIGHWAYS
NATIONAL HIGHWAYS
RAILWAY METRE GAUGE
TALUK HEADQUARTERS
RIVER
VILLAGE WITH SERIAL NO
HILLS

Prepared at the Office of the Superintendent of Census Operations
Andhra Pradesh, Hyderabad

Section VII

GAJWEL TALUK

Anajpur — Situated at a distance of 9 miles from Gajwel and 15 miles from the Wadiaram Railway Station

The total population of the village is 1,580 and it is made up of the following communities, Caste Hindus—Karnam, Reddy, Gowda, Tenugu, Padmasale, Scheduled Castes (413) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Venkateswaraswamy temple is the only place of worship in this village The Lord is not symbolised in any form

Sri Venkateswaraswamy festival is celebrated for a day in *Pushyam* (December–January) The devotees liquidate their vows It is an ancient festival confined to Anajpur and its neighbouring villages About 2,000 Hindu devotees, local and from the neighbouring villages, congregate Patwari is the *pujari*

A fair is held for a day in connection with the festival Eatables, lanterns, torchlights, mirrors and combs, etc , are sold at the fair The carts are taken round the temple during the fair

SOURCE *Sri K Venkata Reddy, Teacher, Anajpur, Rayapole P O*

2. Dilalpur — Situated at a distance of 10 miles from the Gajwel motor route and 70 miles from Medak

The total population of the village is 1,022 and it is made up of the following communities Caste Hindus—Kapu, Vaisya, Padmasale, Mudiraju, Gowda, Vadla, Kummari, Satani, Chakali, Mangali, Brahmin, Vadde, Scheduled Castes (203) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Venkateswara Gutta (hillock), Anjaneyaswamy temple and Narasimhaswamy temple with a cement image of Narasimha, the four-handed Lion-God (the fourth *avatar* of Lord Vishnu), with Lakshmi and Prahlada, are the places of worship in the village There is an interesting story in currency regarding the installation of Lord Narasimha To the west of the village was found a huge stone with broken lines in the middle From these broken lines came the scented odour of *agaruvathulu* (incense sticks) Some people found coins belonging to the reign of Nizam in the crevices When the villagers had gone to observe the stone, the stone spalled off revealing an image of Narasimhaswamy Some devotees who got possessed of the deity told that the deity was Nampalle Narasimhaswamy The villagers constructed a temple and installed the Lord on *Chaitra Suddha Navami* (March–April) of the Telugu Year *Sarwari* (15-4-1960)

Sri Lakshmi Narasimhaswamy Uthsavam is celebrated for two days from *Chaitra Suddha Navami* (March–April) Offerings are made and fowls are sacrificed during the *Uthsavam* The villagers celebrate the festival at their homes also The festival is being celebrated only from 1960 and is confined to Dilalpur and its neighbouring villages. The members of the Panchayat are the chief patrons About 1,400 devotees, local and from the neighbouring villages of all communities, participate A Satani is the *pujari* without any hereditary rights *Prasadam* is distributed to all

A fair is held for two days in an area of about 9 acres of Government land, one mile away from the village This is being held for the past 2 years About 1,400 people visit the fair Tradesmen come from Bejgaon, Dilalpur, Anajpur, Venkatarao-pet, etc Eatables, mirrors, combs, books and cocoanuts, etc , are sold at the fair *Chiruthala natakam, Bhagavatham, Haribhajan*, etc , entertain the visitors.

SOURCE *Sri T L Muralidhar Reddy, Teacher, Zilla Parishad High School, Gajwel*

3 Dacharam — Situated at a distance of 4 miles from Gajwel, 27 miles from Siddipet and 43½ miles from the Secunderabad Railway Station.

The total population of the village is 739 and it is made up of the following communities: Caste

Hindus — Kapu, Tenugu, Padmasale, Gowda, Chakali, Golla, Kuruva, and Scheduled Caste (219) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Venkateswaraswamy temple with His stone image in human form is the only place of worship in the village

Sri Venkateswaraswamy Jatara is celebrated for two days from Ugadi i e, from *Chaitra Suddha Padyami* (March-April) Carts are taken round the temple and *bonams* and cocoanuts are offered to the deity Fowls, goats and sheep are sacrificed by the devotees in fulfilment of their vows People take intoxicating drinks This festival is being celebrated for the past 100 years and is confined to Dacharam and its neighbouring villages. The village elders and the members of the Panchayat are the chief patrons About 5,000 Hindus, local and from the nearby villages, participate *Ayyavaru* is the *pujari* with hereditary rights

A fair is held near the temple in Government land in connection with the above festival About 5,000 visitors from this and neighbouring villages attend the fair. The fair is being held for the past 100 years.

Tradesmen come from Gajwel Foodstuffs, earthenware, lanterns, torchlights, mirrors, combs, books, photos, cloth and fancy goods are sold at the fair Dramas, folk songs and *garadi* afford entertainment to the visitors.

SOURCE: *Sri B Anjaiah, Headmaster, Primary School, Dacharam*

4. **Ramasagar** — Situated at a distance of 4 miles from Gajwel.

The total population of the village is 1,693 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (163). The chief means of livelihood of the people is agriculture

Sri Rama temple located to the east of this village is the only place of worship in the village

Sri Rama Jatara is celebrated for two days on *Chaitra Suddha Navami* and *Dasami* (March-April) *Sevas* are performed during the day time in the pandal erected in front of the temple During nights *chirutala bhajans* are performed This festival is being celebrated for the past 2 years and people from the neighbouring villages participate in this festival The village elders and Rama *bhakthas* organise the festival *Pujari* is a Brahman Only Hindus participate *Prasadam* is distributed to all.

A fair is being held for the past 2 years in connection with the above Jatara About 300 persons congregate Few shops sell eatables and toys Recitation of stories from *Bhagavatham* in the verse form entertain the visitors

SOURCE: *Sri J Lingaiah, Headmaster, Government J B School, Ramasagar*

5. **Waddepalle** — Situated at a distance of 8 miles from the Masaipet Railway Station and 21 miles from Gajwel

The total population of the village is 1,304 and it is made-up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Jangam, Muthracha, Bondili, Mushtigolla, Kuruva, Chakali, Mangali, Kummari, Kammara, Vadrangi, Avusula, Munnuru Kapu, etc, Scheduled Castes (271)—Mala, Madiga and Dudeklua The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Veerabhadraswamy temple with His image in human form and Hanuman temple are the places of worship in this village

Sri Veerabhadraswamy Rathothsavam is celebrated for ten days from *Phalguna Suddha Padyami* to *Dasami* (February-March). It is being celebrated for the past 100 years and is of local significance Only Hindus participate. *Pujari* is a Jangam with hereditary rights.

SOURCE *Sri Venkata Reddy, Agriculturist, Waddepalle*

6. **Lingareddipet** — Situated at a distance of 5 furlongs from the Hyderabad—Nizamabad bus route, 4 miles from the Brahmanapalle Railway Station and 20 miles from Gajwel

Sri Venkatagopalareddy was responsible for construction of this village

The total population of the village is 540 and it is made up of the following communities Caste Hindus — Vaisya, Tenugu, Muthracha, Munnuru Kapu, Kamsali, Gowda, Kammara, Vadla, Jangam, Scheduled Castes (123)—Mala, Madiga, etc , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Hanuman, Posamma, Mysamma, Rajeswaraswamy with two images in human form and Madar Saheb *darga* are the places of worship in the village The temple of Rajeswaraswamy was constructed by one Dondi Doraswamy Guravavva on a hillock

Sri Rajeswaraswamy Uthsavam is celebrated for three days from *Magha Bahula Triodasi* to *Amavasya* (January-February) The pilgrims stay at the temple for a day *Ghatams*, cocoanuts, *naivedyams* and sweets are offered to the deity in fulfilment of vows. Fasting, feasting, *jagarana* and decoration of houses are the domestic observances It is being celebrated for the past 15 years and is confined to this and neighbouring villages Reddys, Brahmins, Vaisyas and Gowdas are the chief patrons About 600 Hindu devotees participate *Pujari* is a Brahmin with hereditary rights

A fair is held for two days in this connection About 600 visitors from the neighbouring villages such as Donthi, Sebhaspalle, Potharam, Angareddipalle, etc., attend the fair Foodstuffs, eatables and fancy goods are sold. *Bhajans, Harikathas, chiutalalatalu* entertain the visitors Free feeding is arranged

SOURCE *Sri G Suryanarayan, Supervisor, Lingareddypet*

7. Jaligaon — Situated at a distance of 16 miles from the Wadiaram Railway Station and 28 miles from Siddipet

The total population of the village is 1,752 and it is made up of the following communities Caste Hindus–Brahmin, Vaisya, etc , and Scheduled Castes (411) The chief means of livelihood of the people are agriculture, trade and cattle rearing

Harihara Nadhaswamy temple with the image of the deity in human form, Siva temple, Pochamma temple, Anjaneya temple and Durgamma temple are the places of worship in the village

Sri Harihara Nadhaswamy Uthsavam is celebrated for 3 days from *Kartika Suddha Triodasi* to *Purnima* (October-November) Fowls and animals are sacrificed to the deity in fulfilment of vows This festival is being celebrated for the past one century and is of local significance The village elders organise the festival Local Hindus participate in the festival. *Prasadam* is distributed to all

SOURCE *Sri Srinivasarao, Teacher, Jaligaon*

8. Gajwel — Taluk headquarters, situated at a distance of 28 miles from the Hyderabad—Siddipet bus route and 32 miles from the Wadiaram Railway Station

The total population of the village is 4,508 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (670) and Muslims The chief means of livelihood of the people are agriculture and trade

The temples of Siva, Hanuman, Sri Rama and Gyarah Shaheed *darga* are the places of worship in the village

Gyarah Shaheed Urs is celebrated for 2 days on 8th and 9th April in memory of eleven Religious Heads Arrangements for the Urs are made 4 or 5 days in advance *Qavali* is specially arranged on this occasion The devotees observe *jagarana* Jaggery and *agarbathis* are offered This Urs is of ancient origin and is of local significance. About 500 devotees, local and from the nearby villages, congregate Abdul Mukhtadir is the hereditary *mujavar* or *muthavalli* *Prasadam* is distributed to all.

A fair is held in connection with the festival near the *darga* for 2 days from ancient times. About 500 people, local and from the surrounding villages, congregate. Sweetmeats and toys are sold.

SOURCE: *Sri G Hanumantha Reddy, Teacher, High School, Gajwel*

9 Tigul Narsapur — Situated at a distance of 28 miles from Gajwel Jangamreddipalle is the hamlet of this village.

The total population of the village is 1,199 and it is made up of the following communities Caste Hindus — Vaisya, Muthracha, Sale, Yerukula,

Chakali, Mangali, Vadla, Kammara, Kummari, Gowda, Kapu, etc , Scheduled Castes (357) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Ramaswamy temple with the stone images of Rama, Sita and Lakshmana is the place of worship in the village Hanuman and Pochamma are also being worshipped by the villagers.

Sri Ramaswamy Uthsavam is celebrated for six days from *Kartika Suddha Purnima* to *Bahula Panchami* (October–November) *Seva* is performed and cocoanuts are offered to the deity in fulfilment of vows Fasting, *jagarana, bhajans, pujas* are the domestic observances This Uthsavam is being celebrated for the past 100 years and is confined to this and neighbouring villages Sri Hanumantha Rao is the chief patron About 5 to 6 hundred Hindus participate in the festival Some Inam lands are endowed to the Lord *Pujari* is a Vaishnava with hereditary rights *Prasadam* is distributed to all and there is free feeding.

A fair is being held for the past 100 years in this connection in an area of about 20 acres About 5 to 6 hundred congregate Tradesmen come from Siddipet, Kukunurpalle, Narsapur, Kistapur, etc About 150 shops sell foodstuffs, utensils, lanterns, torchlights, mirrors, combs, books and photos Taxes are collected Merry-go-round and *bhagavatham* entertain the visitors.

The same festival is celebrated for a day in its hamlet Jangamreddipalle in *Kartikam* (October–November). Local people congregate

SOURCE 1 *Sri K Satyanarayana, Tigul Narsapur*
2 *Statement of Fairs and Festivals furnished by the Collector, Medak*

10. Daolapur — Situated at a distance of 2 miles from Jagadevpur, 13 miles from Gajwel, 21 miles from the Bhongir Railway Station and 40 miles from Siddipet

The total population of the village is 1,174 and it is made up of the following communities: Caste Hindus — Reddy, Vaisya, Vadla, Kammara, Kummari, Kamsali, Golla, etc , and Scheduled Castes (224) — Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Posamma temple with the image of the deity seated on a lion and the temples of Peddamma, Mathamma and Anjaneya are the places of worship in this village

Posamma Pedda Devata Uthsavam is celebrated for a day on *Vaisakha Bahula Triodasi* (April–May) Cocoanuts are offered to the deity in fulfilment of vows *Bonams* are taken out during nights The festival is of local significance The chief patrons are *pujaris* All communities of Hindus of the village participate The *pujari* is from Muthracha caste *Prasadam* is distributed to all

SOURCE *Sri T Venkataiah, Teacher, Daolapur*

11. Jagadevpur — Situated on the 19th mile of the Bhongir–Pragnapur road, 11 miles from the Bhongir Railway Station and 34 miles from Siddipet This village was established by one Jagadevudu and hence it got the name Jagadevpur

The total population of the village is 2,105 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Reddy, Padmasale, Mudiraju, etc , Scheduled Castes (269) and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Rama temple with the marble and copper processional images, Lakshmi Narayana temple with His stone image and copper processional images, Ranganayakaswamy temple with the stone and copper processional images, Mallikarjuna temple with the stone image, Brahmamgari temple with the stone and brass processional images, Hanuman temple with the stone image, *ashur khanah*, Jumma Masjid and *darga* are the places of worship in the village

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Ashtami* to *Dwadasi* (March–April) *Punyavachanam* with *Devata puja parayana* on *Ashtami, kalyanothsavam* on *Navami, sahasranamarchana* on *Dasami* and *chakrateertham* on *Dwadasi* are the religious performances. Cocoanuts are offered to the deity in fulfilment of vows *Jagarana*, fasting, etc , are the domestic observances. This festival is being celebrated for the past 180 years and is of local significance Only Hindus participate in the festival *Pujari* is a Brahmin of Bharadwajasa *gotram*

A fair is held in connection with this festival and people from surrounding villages attend the fair. Eatables and foodstuffs are sold at the fair

Daily *puja* is performed in Mallikarjunaswamy temple *Kalyanothsavam* and *agnigundam* are celebrated by the Saivaites for 5 days during Sivaratri, i e, from *Magha Bahula Chathurdasi* (January–February) Carts go round the temple and *bonams* are taken out This festival is being celebrated for the past 12 years and thousands of devotees participate The *pujari* is a Saivaite.

Sri Brahmamgari Uthsavam is celebrated every year *Pujari* is a Viswabrahmin Hanuman Jayanti is celebrated in *Vaisakham* (April–May) Daily *puja* is performed and *naivedyam* is offered *Pujari* is a Brahmin.

Sri Ranganayakaswamy Kalyanam and Rathothsavam are celebrated for 4 days from *Chaitra Suddha Navami* to *Dwadasi* (March–April). This festival is being celebrated for the past 180 years Thousands of devotees participate in the festival Mithula Ayyavarlu are the *pujaris*

Krishnashtami is celebrated in Lakshmi Narayanaswamy temple for 3 days from *Sravana Bahula Ashtami* (July–August) Daily *pujas* are performed in Sri Lakshmi Narayanaswamy temple *Prasadam* is distributed to all *Pujari* is a Srivaishnava

SOURCE · *Sri B Ramachandra Reddy, Village Level Worker, Jagadevpur*

12. Varadarajupur — Situated at a distance of 8 miles from the Gowraram bus route, 16 miles from Gajwel and 33 miles from Siddipet There is a legend that Gudacharya Pandit brought Varadarajaswamy from Kanchi for installation and constructed a village by name Varadarajupur

The total population of the village is 600 and it is made up of the following communities: Caste Hindus — Vaisya, Vaishnava, Munnur, Muthracha, Sale, Yerukula, Chakali, Mangali, Vadrangi, Kammara, Kummari, Avusula, Gowda, etc , and Scheduled Castes (67) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Varadarajaswamy temple with the stone image of the deity, Hema Mantapam, Adhyayana Mantapam, Ramanuja Kutam, Kalyanamantapam and *garbhalayam* (sanctum sanctorum) and the temples of Narasimhaswamy, Hanuman, Pochamma and Mahamkali are the places of worship in the village.

Sri Varadarajaswamy Uthsavam is celebrated for 13 days from *Vaisakha Suddha Sapthami* to *Bahula Chaviti* (April–May) An interesting legend is that while Parabrahma was performing *yagnam*, the Lord appeared in the *yagnagundam* and uttered 'Varamdadathithee Varadaha' Accordingly he is called Varadarajaswamy The devotees liquidate their vows and offer cocoanuts *Bhogams* are also performed in fulfilment of vows Fasting, *bhajans*, etc , are the domestic observances This festival is being celebrated for the past 150 years and is confined to Varadarajupur and surrounding villages such as Markura, Mandala, Peerlapalle, Yerraballi, Chebari, Itkial, Vasalamarri, Kondapuram, Damerakunta, Dharmavaram, etc Sri Gada Ramanuja Rao is the chief patron About 10 to 15 hundred devotees of all communities, local and from the neighbouring villages, participate *Pujari* is a Vaishnava of Harithasa *gotram*

A fair is held for 10 days in an area of about one acre About 10 to 15 hundred devotees attend the fair Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books and toys are sold Merry-go-round, circus, magic, *Bhagavatham*, etc , entertain the visitors

Gokulashtami, Dasara, Narasimha Jayanti, Sri Rama Navami and *Adhyayanothsavam* are also celebrated

SOURCE *Sri L Anantha Rajaiah, Muktaram, Varadarajaswamy Temple, Varadarajupur*

13 Tigul — Situated at a distance of 2 miles from the Pragnapur—Jagadevpur road, 5 miles from the Hyderabad—Siddipet road, 7 miles from Gajwel by road and 22 miles from the Bhongir Railway Station

The history of the village is that about 500 years ago, two brothers by name Goparaju and Annamraju constructed Venugopalaswamy, Varadarajaswamy and Ranganayakaswamy temples during the reign of Bidar Padusha of Mahammad Shah Gao dynasty. The village was therefore named Thrigullu (*thri* means three and *gullu* means temples) which subsequently came to be known as Tigul Except Venugopalaswamy temple the other two temples are in dilapidated condition It is seen from a Sanad (document) that the above two brothers were sent to this village by the Padusha.

The total population of the village is 2,692 and it is made up of the following communities Caste

Hindus — Brahmin, Reddy, Vaisya, Kuruva, Besta, Tenugu, Kammara, Vadla, Kummari, Chakali, Mangali, Sale, Medara, Gowda, and Scheduled Castes (685) — Mala, Madiga, Muslims and Christians The chief means of livelihood of the people are agriculture, agricultural labour, cattle rearing and other traditional occupations

The temple of Rajeswaraswamy with stone Sivalingam and image of Parvati in female form, the temple of Venugopalaswamy with the image of the deity in human form and the temples of Jalamysamma, Mutyalamma, Beerappa and Hanuman are the places of worship in the village Ganesh with His image in human form is also worshipped by the villagers There is no temple as such for Ganeswara

Sri Rajeswaraswamy Uthsavam is celebrated for two days during Sivaratri, i e, *Magha Bahula Triodasi* and *Chathurdasi* (January-February) Preparations for this festival are made 8 days in advance The devotees liquidate their vows and offer cocoanuts and fruits *Sevas* and *pujas* are performed Fasting, *jagaram*, etc, are the domestic observances. It was being celebrated for the past 200 years, but was later stopped It was revived again about 6 years back This festival is confined to Tigul and its neighbouring villages The ryots are the chief patrons About 2,000 devotees of all communities participate A Jangam of Dhanurva *gotram* is the *pujari* with hereditary rights *Prasadam* is distributed to all

A fair is held for two days in this connection in an area of about 2 acres belonging to the *pujari* It is being held for the past 6 years About 2,000 people, local and from the neighbouring villages, attend the fair A few shops sell foodstuffs, utensils, lanterns, torchlights, mirrors, combs, books, pictures of Gods, etc The pilgrims stay for a day. Street dramas, *chirutala-atalu* entertain the visitors

Sri Venugopalaswamy Uthasavam is celebrated for a day on *Sravana Bahula Ashtami* (July-August) Srivaishnava of Athreyasa *gotram* is the *pujari* with hereditary rights

Sri Ganesh Uthsavam is being celebrated for 3 days from *Bhadrapada Suddha Chaviti* (August-September) for the past 3 years This festival is confined to this and its neighbouring villages *Pujari* is a Brahmin of Kanvasa *gotram* with hereditary rights

Fowls and animals are sacrificed during Posamma and Mysamma Uthsavam Beerappa Panduga is celebrated once in 5 years

In addition to the above Hindu festivals, Peerla Panduga is also celebrated

SOURCE *Sri Y Balakishan Reddy, Headmaster, Tigul*

14. Angadi Kistapur — Situated at a distance of 4 furlongs from the Gajwel-Jagadevpur road

It is said that originally this village was called as Budakaranpet As there was a big shop and Krishna temple in the main street of the village, it was called Angadi Krishnapur (*angadi* means shop). In course of time it assumed the form of Angadi Kistapur

The total population of the village is 611 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Kamsali, Chakali, Mangali, Kummari, Padmasale, etc, Scheduled Castes (63) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temple of Sri Mahadeva with stone Sivalingam, images of the Lord, Parvatidevi and *nandi vahanam* made of *panchaloham* (five metals), Ganesh, *garuda* and *gaja*, and the temples of Nrusimhaswamy, Mankalamma, Mysamma and mosques are the places of worship in the village

Sri Mahadeva Uthsavam is celebrated for 7 days from *Magha Bahula Amavasya* (January-February) to *Phalguna Suddha Shashti* (February-March) The rituals are, however, observed from *Phalguna Suddha Vidiya* *Putta bangaram*, *Punyavachanam* and Uma Maheswara *Seva* on *Phalguna Suddha Vidiya* (February-March), *rudrabhishekam*, *baliharana* on the morning of *Tadiya*, *Chaviti* and *Panchami*, *dhwajarohanam* and *kalyanam* in the noon and *rudrabhishekam*, *baliharana* and *bheripuja* in the night of *Tadiya*, *Satyanarayana vratha* and *agnigundam* on *Chaviti*, *harikatha*, *baliharana*, *rathothsavam* and *drustikumbham* on *Panchami*, *rudrabhishekam*, *baliharana*, *chakrateertham*, *pushpayagam*, *devatadhyanam*, *dopu seva* and *guruda vahanam* are the important rituals, observed Fasting and *jagarana* are the domestic observances This festival is being celebrated for the past 150 years and is confined to this and neighbouring villages The Temple Committee patronizes the festival The temple has 20 acres of Inam land About 600 Hindus, local

and from the nearby villages, participate A Brahmin of Gargeyasa *gotram* is the *pujari* with hereditary rights

A fair is being held in an area of about 2 acres belonging to the temple for the past 46 years About 600 persons from Angadi Kistapur and the neighbouring villages attend the fair Eatables, earthenware, utensils and toys are sold at the fair *Harikatha, bhagavatham, agnigundam*, etc , entertain the visitors

SOURCE *Sri K Rama Rajesham, Teacher, Zilla Parishad Middle School, Tigul*

15. Markook — Situated at the 33/4th mile on the Hyderabad—Karimnagar road, 5 miles to the east of Gowraram bus stage, 10 miles from Gajwel and 27 miles from Siddipet

The total population of the village is 3,060 and it is made up of the following communities Caste Hindus — Brahmin, Reddy, Vaisya, Kuruva, Besta, Muthracha, Gowda, Vadrangi, Kammara, Kamsali, Chakali, Mangali, Kummari, Padmasale, Jangam and Thammali, etc , and Scheduled Castes (696) — Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Pandurangaswamy temple with the images of the Lord and Rukmabai is the only place of worship in the village. Sri Narayana Sastri, son of Sri Appala Peda Sambhaiah, an ardent devotee of Pandurangaswamy visited Pandaripuram with his wife and later installed the images of the Lord and Rukmabai in his village and called it Pandurangasramam Afterwards he became an ascetic and achieved *siddi* on 10-8-1960 i e , in his sixty first year He is called Bhavananda Yatheendrulu Many devotees visit his *samadhi* in this village even today

Sri Pandurangaswamy's Aradhana is celebrated for two days on *Ashadha Suddha Ekadasi* and *Dwadasi* (June-July) This festival is being celebrated for the past 20 years and is of local significance It resembles the Ekadasi Uthsavam of Pandarinadha in Pandaripuram Brahmins are the chief patrons The *pujari* is a Brahmin of Srivathsasa *gotram* *Prasadam* is distributed to all

Brahmothsavam from *Chaitra Bahula Triodasi* to *Amavasya* (March-April), Gokulashtami on *Sravana Bahula Ashtami* (July-August), Adhyayanothsavam from *Pushya Bahula Triodasi* (December-January) for four days and Vaikunta Ekadasi are the other festivals observed in the temple

Free feeding is arranged

SOURCE *Sri V L Narasimha Rao, Village Level Worker, Markook*

16. Pragnapur — Situated at a distance of 2 miles from Gajwel, 16 miles from the Wadiaram Railway Station, 28 miles from the Bhongir Railway Station and 77 miles from Sangareddy.

It is said that Pandavas constructed this village and named it as Pragnapur There is a Pandavulamarri (tree) and a self-manifested Lingam in the village

The total population of the village is 2,420 and it is made up of the following communities Caste Hindus — Vaisya, Padmasale, Muthracha, Velama, Reddy, Chakali, Mangali, and Scheduled Castes (596) — Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Rama temple with the images of Rama, Lakshmana, Sita and Anjaneya in human form and the temples Parvatheeswara, Anjaneya and Pochamma are the places of worship in the village

Sri Rama Navami is celebrated for 12 days from *Chaitra Suddha Padyami* to *Dwadasi* (March-April) Arrangements for the festival are made from *Phalgunam* Sri Rama *kalyanam* on *Navami*, *ponnaseva* on *Ekadasi* and Gopala *koluvulu* (*vasanthothsavam*) on *Triodasi* are the other rituals observed The devotees fulfil their vows and offer cocoanuts, sweets, cash, etc This festival is being celebrated for the past 15 years and is of local significance Sarvashri Rameswara Rao, Bhoopathi Rao, Jagannadha Rao, Amunadi Lingaiah, Balaiah and Rama Rajesam are the chief patrons All communities participate A Brahmin of Srivathsasa *gotram* is the *pujari* *Prasadam* is distributed to all and there is free feeding

Fasting, *jagarana* and bath in *gundam* are observed during *Magham* (January-February), Sivaratri and *Kartikam* (October-November).

Harikathas and *bhajans* entertain the visitors.

SOURCE : *Sri E V Gopala Reddy, Headmaster, Primary Elementary School, Pragnapur.*

17. Wargal — Situated at a distance of 3 miles from Gowiaram motor route, 10 miles from Gajwel and 33 miles from Siddipet Ausuloonpur, the hamlet of this village, is situated at a distance of one mile from the Masaipet Railway Station, 16 miles from Gajwel and 48 miles from Siddipet

The total population of the village is 4,128 and it is made up of the following communities · Caste Hindus — Brahmin, Karnam, Vaisya, Reddy, Muthracha, Padmasale, Gowda, Chakali, Vadrangi, Mangali, Golla, Kurma , Scheduled Castes (595) — Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Sambhu and Venugopalaswamy with the stone image in human form are the places of worship in Wargal Ramalingeswaraswamy's temple located on a hillock is at a distance of one mile from the village Swamy's image is symbolised by one foot high black stone This temple is the only place of worship in Ausuloonpur, hamlet of Wargal.

Sri Venugopalaswamy Uthsavam is celebrated for 11 days in Wargal from *Vaisakha Suddha Dwadasi* to *Bahula Copthami* (April-May) *Homam, baliharanam* and *sevas* are performed both in the morning and evening Cocoanuts, flowers and fruits are offered to the deity in fulfilment of vows It is of ancient origin and confined to this village The Temple Committee is the chief patron About 5,000 devotees of all communities, local and from the neighbouring villages, congregate *Pujari* is a Srivaishnava of Srivathsava *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is being held in this connection for 11 days on either side of the road near the temple from ancient times. About 5,000 people from Wargal and the surrounding villages attend the fair Eatables, utensils, lanterns, torchlights, mirrors, combs, books, pictures, photos, cloth, clothes, agricultural implements and toys are sold at the fair.

Dramas, lotteries, etc , afford entertainment to the visitors The devotees observe fasting and *jagarana* during Sivaratri and Vaikuntha Ekadasi

Sri Ramalingeswaraswamy Uthsavam is celebrated for 3 days from 14th to 16th January. Offerings are made in the form of cash or kind The devotees take bath in *koneru* (tank) and observe fasting and *jagarana* This festival is being celebrated for the past 100 years The chief patrons are Sarvashri Vittal Reddy and Viswanatham, a Vaisya About 3,000 Hindu devotees, local and from the neighbouring villages, congregate *Pujari* is a Srivaishnava of Atchutha *gotram* *Prasadam* is distributed to all

A fair is being held in this connection for three days on the hillock for the past 100 years Nearly 3,000 people attend the fair Eatables, utensils, lanterns, torchlights, mirrors, combs, photos and books are sold at the fair

Gambling and lottery afford entertainment to the visitors

SOURCE *An Enumerator*

18. Vellur — Situated at a distance of 8 miles from the Manoharabad Railway Station, 12 miles from Gajwel and 40 miles from Siddipet

The total population of the village is 1,554 and it is made up of the following communities. Caste Hindus — Brahmin, Vaisya, Reddy, Kapu, Gowda, Muthracha, Chakali, Sale, Vadla, Kummari, Avusula, Mangali, Scheduled Castes (348) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Lakshmi Narasimhaswamy is being worshipped by the villagers

Sri Lakshmi Narasimhaswamy Aradhana is celebrated for a period of 5 days in *Vaisakham* (April-May) It is being celebrated for the past 100 years and is confined to Vellur and its neighbouring villages All communities participate. Sri Narasimhachari, a Srivaishnava is the *pujari*.

A fair is being held in connection with the festival near the temple for the past 100 years About 200 persons, local and from the neighbouring villages, attend the fair Eatables are sold at the fair.

SOURCE: 1 *Sri G. Jagannadham, Headmaster, Vellur*

2. *Sri K Venkata Ramaiah, Assistant Teacher, Vellur*

19. Madharam — Situated at a distance of 6 miles from Wargal, 8 miles from the Hyderabad-Karim-

nagar road and 12 miles from the Manoharabad Railway Station

The total population of the village is 418 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (185) and Muslims The chief means of livelihood of the people is agriculture

Mahabub Subhani tomb at the outskirts of the village is being worshipped by the Muslims of the village He was a prophet, lived for some time here and entered *samadhi* in Bagdad

Sri Mahabub Subhani Urs is celebrated for two days on *Sravana Suddha Triodasi* and *Chathurdasi* (July-August) Flowers, sweets, etc , are offered in fulfilment of vows It is an ancient festival confined to Madharam and the neighbouring villages Muslims of Shaik community are the chief patrons Dinners and free feeding are arranged

SOURCE : *Sri Mohammad Ghouse, Headmaster, Elementary School, Madharam*

20. Nacharam — Situated at a distance of 5 miles from the Tupran motor route and 10 miles from the Brahmanapalle Railway Station

The total population of the village is 995 and it is made up of the following communities Caste Hindus—Vaisya, Tenugu, Besta, Chakali, Kummari, and Scheduled Castes (156) The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

Sri Lakshmi Narasimhaswamy temple is the only place of worship in the village

Sri Lakshmi Narasimhaswamy Uthsavam is celebrated for 13 days from *Phalguna Bahula Vidiya* to *Chathurdasi* (February-March) Adhyayanothsavam is celebrated for 6 or 7 days in Dhanurmasam (December-January) Silver ornaments, etc , are offered to the deity in fulfilment of vows Fasting, *jagarana* and river bath, etc , are the domestic observances. It is being celebrated for the past 100 years and confined to Nacharam and its neighbouring villages. Vaishnavas are the chief patrons. About 3,000 Hindu devotees participate in the festival Sri Avunuru Sreenivasacharyulu and Sri Narasimhachari are the *pujaris* appointed by the Temple Committee on salary.

A fair is held in this connection for 15 to 20 days About 3,000 people of all communities from Nacharam and neighbouring villages attend the fair Taxes are collected from the shopkeepers by the Temple Committee Eatables, utensils, lanterns, torchlights, mirrors, combs, books, photos and toys are sold at the fair The pilgrims stay for a day Musicians from Guntur, Vijayawada and Warangal entertain the visitors

SOURCE *Sri Gopaiah, Headmaster, Nacharam*

21 Kucharam — Situated at a distance of 18 miles from Gajwel and two miles from the Hyderabad—Nizamabad bus route

The total population of the village is 800 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (208) The chief means of livelihood of the people is agriculture

Lord Narasimhaswamy is being worshipped by the villagers

Sri Narasimhaswamy festival is celebrated for 3 days in *Phalgunam* (February-March) It is a widely known festival and about 12,000 people, local and from distant places, congregate All communities participate in this festival Toys are sold on this occasion

SOURCE : *Statement of Fairs and Festivals furnished by the District Health Officer, Medak.*

22 Singannaguda—Situated at a a distance of 8 miles from the Medchal Railway Station, 14 miles from Gajwel and 40 miles from Siddipet.

The total population of the village is 591 and it is made up of the following communities. Caste Hindus—Padmasale, Gowda, Vaisya, Muthracha, Chakali, and Scheduled Castes (120)—Mala, Madiga The chief means of livelihood of the people are agriculture, weaving, etc

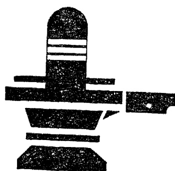
Sri Rama temple with the stone images of Rama, Sita and Lakshmana in human form and Yellamma temple with Her stone image in human form are the places of worship in the village

Yellamma Uthsavam is celebrated for a day on *Karthika Bahula Panchami* (October-November). Cocoanuts are offered and fowls, goats and sheep are sacrificed to the deity in fulfilment of vows. This Uthsavam is being celebrated since ancient

times and is confined to Singannaguda and the neighbouring villages Padmasales are the chief patrons Only Hindus participate

Sri Rama Navami is celebrated for 7 days from *Chitra Suddha Navami* to *Purnima* (March-April) Fasting, feasting, *jagarana*, etc , bath in *koneru* (tank), etc , are the domestic observances This festival is being celebrated for the past 25 years Gowdas are the chief patrons.

SOURCE *K Vaikuntam, Headmaster, Singannaguda*



SIDDIPET TALUK

FAIRS AND FESTIVALS
SIDDIPET TALUK
MEDAK DISTRICT, A. P

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3(a) KAMMARIPALLE	MALLANNA DEVUDU NOV DEC
2	16 LACHUPET	RA E NARASWAMY JAN FEB
3	29 JANGAPALLE	MALLANNA JAN FEB
4	31 DOMMAT	POCHAMMA MYSAMMA YELLAMMA & DURGAMMA NO FIXED DATE
5	39 MIRDODDI	SRI SITA RAMASWAMY DEC JAN
6	41 ALWAL	SRI RAMA DEC JAN
7	42 ANDE	SRI SITA RAMASWAMY DEC JAN
8	56 NARAYANARAOPET	SRI RAMA MAR APR
9	58 JAKKAPUR	NARASIMHASWAMY JAN FEB
10	59 GURRALAGONDI	NARASIMHASWAMY JAN FEB
11	60 MALLIYAL	NARASIMHASWAMY JAN FEB
12	61 PULLUR	NARASIMHASWAMY DEC JAN
13	78 VENKATARAOPET	VENUGOPALASWAMY APR MAY; KRISHNAGIRI NAYAKA JAN FEB
14	80 KISHTAPUR	HANUMAN JULY AUG
15	86 KUKNURPALLE	SRI SITA RAMASWAMY MAR APR
16	94 KONDAPAKA	SRI RAMA MAR APR
17	96 SIRSINGANDLA	VENUGOPALASWAMY APR MAY
18	101 DUDDEDA	SA [illegible] DEC JAN
19	110 PEDDAKODUR	ALI [illegible] SHARIF [illegible] CEMBER
20	I SIDDIPET	VI [illegible] SWAMY APR MAY; SRI SITA RAMASWAMY MAR APR
21	114 CHANDLAPURAM	RANGANAYAKASWAMY APR MAY
22	1 8 IBRAHIMNAGAR	SYED ALI DADJ SHAH NOV DEC
23	135 RAJAGOPALPET	GO[illegible]SWAMY APR MAY
24	142 NARMITTA	SRI RAMA [illegible] APR MAY
25	149 GHANPUR	LAKSHMI NA[illegible]HASWAMY JAN FEB

Prepared at the Office of the Superintendent of Census Operations Andhra Pradesh Hyderabad

Section VIII

SIDDIPET TALUK

Kammaripalle, hamlet of **Pedda Chikoda** — Situated at a distance of 19 miles from Siddipet by road As the village was founded by the Kammaris it acquired the name Kammaripalle.

The total population of the village is 2,883 and it is made up of the following communities Caste Hindus—Golla, Sale, Tenugu, Kurma, etc , and Scheduled Castes (530)—Madiga The chief means of livelihood of the people are agriculture and weaving

The temples of Pochamma, Yellamma, Rajarajeswaraswamy and the equestrian image of Mallanna in a cave in human form with a crown, *trisulam* and *oggu* (a kind of weapon) are the places of worship in this village The cave of Mallanna is located on a hillock amidst thick forest

Sri Mallanna Devuni Uthsavam is celebrated for 7 days on Sundays after *Margasira Bahula Amavasya* (November-December) It is believed that Lord Mallanna came from Komaravelly and established Himself here to fulfil the wishes of His devotees. Devotees, local and from the neighbouring villages, prepare sweets and offer them as *naivedyam* They offer rice and money to *pujaris* as *daksina* *Bonalu* are also offered Goats and fowls are sacrificed to the deity The sacrifice is made at their residences or on the way to their villages They perform *puttu ventrukalu* (tonsure ceremony) and offer rice, money, and figures of *trisulam*, *mattelu* (silver toe-rings worn by women), etc , made of silver Fasting and *jagarana* are observed Some people take intoxicants during the Uthsavam. This festival is being celebrated for the past 200 years and is confined to Kammaripalle and its neighbouring villages. Kurmas are the chief patrons About 5,000 devotees, local and from the neighbouring villages, congregate, irrespective of caste or creed

A fair is held near the temple in connection with the festival in an area of about one square mile for nearly two months This fair is being held for the past 200 years About 5,000 people from the surrounding villages attend the fair Eatables, utensils, lanterns, mirrors, combs, pictures, photos of Gods and national leaders, books and a variety of toys are sold Gambling and lottery afford entertainment to the visitors

On *Magha Bahula Amavasya* (January–February) the devotees offer sweets to Rajeswaraswamy *Teertham* and *prasadam* are distributed Eatables, sweets and toys are sold on the occasion

The devotees go to Nalla Pochamma temple and sacrifice fowls, sheep and goats Some people get possessed of the deity and foretell the impending dangers and difficulties

SOURCE *Sri T Krishnamachari, Teacher, Kammaripalle*

2 **Lachupet** — Situated at a distance of 4 miles from the Chittapuram bus stage, 16 miles from Siddipet and 20 miles from the Akkannapet Railway Station.

The total population of the village is 1,937 and it is made up of the following communities . Caste Hindus—Vaisya, Arajya, Padmasale, etc , Scheduled Castes (186) and Muslims The chief means of livelihood of the people are agriculture, trade, *beedi*-making and weaving

The temples of Markandeyaswamy, Anjaneyaswamy and Rajeswaraswamy with the copper image in human form are the places of worship in this village

Sri Rajeswaraswamy Rathothsavam is celebrated for a day on *Magha Bahula Triodasi* (January–February) Previously it was celebrated on *Sravana Suddha Purnima* (July–August) For the past 4 years it is being celebrated on *Magha Bahula Triodasi* (January–February) The devotees observe fasting and *jagarana* *Gandadeepams* are lit during this festival. Some Saivaites attend the festival for performing *pujas* of *agnigundam* and walking on fire pits This festival is confined to Lachupet and its neighbouring villages within a radius of 10 miles About 2,000 devotees, local and from the neighbouring villages, congregate irrespective of caste or creed *Pujaris* are Sarvashri Pedda Rajaiah, Chinna Rajaiah and Dubbaiah of Lingayat community with hereditary rights.

In connection with the festival, a fair is held near the temple. About 2,000 people attend the fair Eatables, lanterns, pictures, books, clothes and toys are sold at the fair

SOURCE: *Sri M Gouse Mohiuddin, Teacher, Lachupet.*

3. **Jangapalle** — Situated nearest to Siddipet town

The total population of the village is 1,195 and it is made up of several communities of Caste Hindus and Scheduled Castes (281) The chief means of livelihood of the people is agriculture

Mallanna is worshipped in this village

Sri Mallanna Uthsavam is celebrated for 2 days in *Magham* (January-February) About 200 devotees of the village congregate, irrespective of caste or creed

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak*

4. **Dommat** — Situated at a distance of 10 miles from the Chittapuram motor stage and 12 miles from Siddipet and the Wadiaram Railway Station One Bommareddy, a rich man, constructed a tank by name Bommacheruvu Since the village was near the tank it was called Bommata which in course of time corrupted into Dommat

The total population of the village is 2,489 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Vaisya, Telaga, Velama, Padmasale, Goundla, etc , Scheduled Castes (605) and Muslims. The chief means of livelihood of the people are agriculture and weaving.

The temples of Hanuman, Siva, Venkateswaraswamy, Pochamma, Mysamma, Yellamma, and Durgamma are the places of worship in this village.

Gramadevatala Uthsavam is celebrated in order to ward off cattle diseases, epidemics and for increase in crop yield There is no fixed date for celebration of this festival. Goats, fowls and sheep are sacrificed to the deity

Moharram is celebrated for 10 days by all communities in this village

SOURCE: *Sri A Majeed, Teacher, Dommat.*

5. **Mirdoddi** — Situated at a distance of 3 miles to the south of the 11th milestone on the Siddipet—Medak road, 14 miles from Siddipet and 23 miles from the Akkannapet Railway Station. It is believed that during their 13 years exile Pandavas lived on the banks of the Mandavya (Maneru) river which flows to the south of the village. As this place is in an elevated position they used it as a cow-pen (*doddi*) and hence it was called Mittadoddi or Mirdoddi (*mitta* or *miru* = elevated spot, *doddi* = pen)

The total population of the village is 3,812 and it is made up of the following communities Caste Hindus — Brahmin, Vaisys, Reddy, Kummari, Kammara, Kamsali, Telaga, Munnuru, Golla, Kurma, Balasanthu, Yerukula, Scheduled Castes (646) — Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations

The temples of Pochamma, village deity, Mahankali, Sita Ramaswamy, Nagareswaraswamy and Sri Rama with a stone image in human form are the places of worship in the village

The Konarajus, Bommaraju and Santheraju, having lost their Kingdom, took refuge in the forests on the banks of the Maneru river along with Lingana, Chattanna, Konappa and Bappaiah, their chief ministers and Rangu and Gowru, their sisters A Brahmin by name Seetharama Sarma having suffered the pangs of poverty deserted his family and was proceeding to Kasi. On his way near the Vindhya Mountains he met some *siddhas* (saints) and narrated his pathetic story The *siddhas* took pity and gave him juice of *siddha mulika* called Parasavedi which could transmute iron into gold with a direction to use the money thus obtained for noble purposes The Brahmin safely secured it in his vessel On his return journey he stayed as a guest of Konarajus He kept the vessel on the attic of pen and went to the river for a bath Accidentally a drop of the juice fell on the iron tyre of a cart wheel which immediately turned into gold. The Konarajus who saw this took away the vessel and burnt the pen On his return the Brahmin saw the burning pen and could not bear the disappointment Hence he burnt himself to death in the fire. He became a spirit and troubled the Konarajus much He ordered them to use the money for noble purposes such as construction of temples, tanks, etc

Accordingly they constructed the Sita Ramaswamy temple in the name of the Brahmin. There are many tanks like Bommarajucheruvu, Santharajucheruvu, Ammacheruvu, Lingayakunta, Konayakunta, Chitayakunta constructed by them Later they went to Veldurthi in Medak Taluk where they constructed many temples and installed deities

Adhyaynothsavam is celebrated for 6 days in Sita Ramaswamy temple during *Dhanurmasam* commencing 5 days before Sankranti and concluding on Sankranti day i e, in *Pushyam* (December-January) *Bhajans* are performed. This festival of ancient origin is confined to this village only The local devotees, irrespective of caste or creed congregate *Pujari* is a Brahmin of Vadhula *gotram* with hereditary rights He collects subscriptions from the villagers for celebration of this festival *Prasadam* is distributed to all

SOURCE *Sri Ongole Sambaiah, Teacher, Mirdoddi*

6. **Alwal** — Situated at a distance of 6 miles from the Dharmavaram bus stage on the Akkannapet—Siddipet bus road

It is believed that Allasani Peddanna, the famous poet laureate of Krishna Devaraya's Court, constructed this village There is also a tank with the name Alwal Cheruvu

The total population of the village is 1,883 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (376) The chief means of livelihood of the people is agriculture

There is the only temple of Lord Rama in this village There are a few relics of *mantapam* in the midst of the Mandavya river where, it is believed, Saint Mandavya Mahamuni did penance

Sri Rama Jatara is celebrated for two days from *Pushya Bahula Amavasya* (December-January) Cocoanuts, fruits, sweets and *chitrannam* (spiced rice) are offered to the deity The devotees take river bath and observe *jagaranam* This festival is being celebrated for the past 12 years and is confined to the surrounding villages within a radius of 10 or 12 miles The villagers patronize the festival under the supervision of Sri Ramachandrachary Devotees of all communities, local and from the neighbouring villages within a radius of 10 or 12 miles, congregate *Pujaris* are Sarvasri Tirumalachary and Kodandachary, Srivaishnavites of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held for a day in connection with the festival with a few shops selling eatables, utensils and books.

Sri Rama Kalyanam is celebrated in the village for a day on *Chaitra Suddha Navami* (March-April) In *Pushyam* (December-January) and *Sravanam* (July-August) *puja* is performed thrice a day On other days of the year *naivedyam* is offered in the morning and evening

SOURCE: *Sri Ramachandrachary, Kandali village, Alwal P O*

7. **Ande** — Situated at a distance of 14 miles from Siddipet by road Pandavas are believed to have constructed their cattle pen on an elevated place near this locality and named the place Mirdoddi From there they left the cows for grazing and the farthest point reached by the leading cow was marked and named *Ande* (*ande* means reached)

The total population of the village is 1,410 and it is made up of the following communities · Caste Hindus — Kapu, Vaisya, Kammara, Padmasale, Kummari, Telaga, Goundla, etc, and Scheduled Castes (361) — Mala, Madiga The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Anjaneyaswamy, Siva in dilapidated condition, Mahankalamma and Sita Ramaswamy with the stone images in human form are the places of worship in this village

Sri Sita Ramaswamy Aradhana is celebrated for a day on *Pushya Bahula Amavasya* (December-January). The procession images are taken out in a procession in the early hours of the morning to the Maneru River where they are installed to the accompaniment of music The devotees take bath in the river Cocoanuts and flowers are offered to the deity Some people take intoxicants also This is an ancient festival which is widely known About 7,000 to 8,000 devotees, local and from far off places, congregate, irrespective of caste or creed *Pujari* is Vaishnava of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held in connection with this festival for a day on the river bank. About 8,000 people,

local and from far off places attend the fair Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, cloth and varieties of toys are sold at the fair

SOURCE: *Sri S V Raghava Reddy, Agriculturist, Ande*

8. Narayanraopet—Situated at a distance of 3 miles from the Siddipet road and 12 miles from Siddipet One Narayanarao, a Velama, lived at this place and hence it is called Narayanaraopet There are 4 ramparts and a fort now existing in a dilapidated condition.

The total population of the village is 4,266 and it is made up of the following communities Caste Hindus—Kapu, etc , etc , and Scheduled Castes (587) The chief means of livelihood of the people is agriculture

There are the temples of Siva and Rama with the stone images

Sri Rama Uthsavam is celebrated for 2 days once in 3 years from *Chaitra Suddha Padyami* to *Vidiya* (March-April) *Naivedyam* is offered to the deity daily This is of ancient origin but of local significance. The local devotees, irrespective of caste or creed, congregate *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights enjoying Inam lands *Prasadam* is distributed to all

The *pujari* of Siva Temple is a Saiva (Lingayat) enjoying Inam lands

SOURCE *Sri T Ramanujam, Teacher, Narayanaraopet*

9. Jakkapur—Situated at a distance of 10 miles from Siddipet and about 30 miles from the Kamareddy Railway Station It is believed that Gopalapuram, hamlet of this village, was a flourishing town in the past The ruined Harihara temples and *stupas* stand testimony to their past story There are two tanks Thungacheruvu and Pancheruvu Gopalapuram was ravaged by floods One Gopalarao named this village after his wife Jakkamma On the ruins of Gopalapuram, Gopalapuram Rajeswara Rao reconstructed Gopalapuram.

The total population of the village is 3,071 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Vaisya, Karnam, Chakali, Vaddera, Bommala, Golla, Kurma, Kummari, Medara, Mangali, Goundla, Muthracha, Padmasale, Kshatria, etc , Scheduled Castes (391)—Mala, Madiga, etc , Dudekula and Christians The chief means of livelihood of the people are agriculture and other traditional occupations

The temple of Hanuman is the only place of worship in the village. Village deities Durgamma, Mysamma, Mahankalamma and Pochamma are also worshipped The devotees of this village participate in Narasimhaswamy Jatara, celebrated at Gurralagondi

Sri Narasimhaswamy Jatara is celebrated for a day on *Magha Bahula Dasami* (January-February) Local devotees, irrespective of caste or creed, congregate. *Prasadam* is distributed to all

SOURCE 1 *Sri D Sankaraiah, Headmaster, Jakkapur*
2 *Sri T. Narayan Raju, Patwari, Jakkapur*

10 Gurralagondi—Situated at a distance of 7 miles from Siddipet.

The total population of the village is 1,869 and it is made up of the following communities: Caste Hindus—Reddy, Vaisya, Boya, Padmasale, Goundla, Tenugu, Brahmin, Viswabrahmin, Kummari, etc., and Scheduled Castes (267)—Mala, Madiga The chief means of livelihood of the people are agriculture and other traditional occupations

The temples of Anjaneyaswamy and Narasimhaswamy situated on a hillock with the stone image in human form are the places of worship in this village.

Sri Narasimhaswamy Uthsavam is celebrated for 10 days from *Magha Bahula Vidiya* to *Ekadasi* (January-February) *Dhwajarohana, homam* and *drustikumbham* are the rituals observed Carts are taken round the temple Cocoanuts, money and rice are offered to the deity This festival is being celebrated for the past 10 or 11 years and is confined to the nearby villages Kapus are the chief patrons About 1,600 devotees, local and from the surrounding villages, congregate, irrespective of caste or creed The temple has Inam land *Pujari* is a Vaishnava of Ramanujasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held for 2 days in connection with the festival in an area of about 2 acres near the temple About 1,600 people, local and from the surrounding villages, attend the fair Eatables, utensils, lanterns, mirrors, combs, pictures, books, handloom clothes, toys and baskets are sold at the fair

SOURCE. 1 *Sri V Narayana Reddy, Teacher, Gurralagondi.*
2 *Sri G Chakrapani, Teacher, Gurralagondi*

11. Mallıyal — Situated at a distance of 7 miles from Siddipet and 30 miles from the Akkannapet Railway Station The village has no communication facilities and water supply There are the foot-prints of a horse on a big rock near the village and it is believed that those are the foot-prints of Lord Rama's horse who, during His exile, rested a while at this place

The total population of the village is 1,310 and it is made up of the following communities. Caste Hindus—Vadrangi, Kummari, Kammara, Goldsmith, Reddy, Scheduled Castes (147) and Christians The chief means of livelihood of the people is agriculture

The temples of Anjaneyaswamy and Narasimhaswamy with a five feet brass image in human form on a big rock are the places of worship in this village

Magha Amavasya Jatara is celebrated for 3 days in Narasimhaswamy temple from *Magha Bahula Amavasya* (January-February). Festival arrangements are made a week in advance Fruits and flowers are offered to the deity This festival of ancient origin is of local significance Pullur Village Panchayat supervises the festival The local devotees, irrespective of caste or creed, congregate *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed to all

SOURCE *Sri P Raghava Reddy, Teacher, Mallıyal*

12 Pullur — Nearest town is Siddipet

The total population of the village is 3,195 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (543) The chief means of livelihood of the people is agriculture

Sri Narasimhaswamy Jatara is celebrated for 4 days from *Pushya Bahula Amavasya* (December-January) About 3,500 devotees, local and from the neighbouring villages, irrespective of caste or creed, participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

13. Venkataraopet — Situated at a distance of 10 miles from Dharmaram road, 14 miles from Siddipet and 20 miles from the Wadiaram Railway Station This village was named after Sri Venkata Rao

The total population of the village is 1,690 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, and Scheduled Castes (283)—Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Siva, Pochamamba, Hanuman, Mahakali, Venugopalaswamy and Krishnagiri Nayaka are the places of worship in this village

Sri Venugopalaswamy Adhyayanothsavam is celebrated for 3 days from *Vaisakha Suddha Dasami to Dwadasi* (April-May) The devotees discharge their vows during this period This festival is being celebrated for the past 40 years and is confined to 3 nearby villages Hindus, local and from the neighbouring villages, congregate *Pujaris* are Brahmins belonging to Bharadwajasa *gotram.*

Magha Amavasya Jatara is celebrated for a day on *Magha Bahula Amavasya* (January-February) in Krishnagiri Nayaka temple The devotees take bath in the river and observe fasting and *jagarana* This is being celebrated for the past 30 years and is confined to the nearby villages The chief patrons are Sri Lakshmarao, Sri Ramachandrareddy, Sri Narasimhareddy and the Village Panchayat Committee About 6,000 Hindus, local and from the neighbouring villages, congregate *Pujaris* are Sarvasri Venkatacharyulu, Lakshmanacharyulu, Veeraraghavacharyulu of Bharadwajasa *gotram* with hereditary rights *Prasadam* is distributed to all

A fair is held for a day in connection with the Jatara near the hills The fair is being held for the past 30 years About 6,000 people, local and from the surrounding villages, attend the fair Eatables,

utensils, lanterns, mirrors, combs and toys of various kinds are sold at the fair.

Bhajans and *Harikathas* afford entertainment to the visitors

SOURCE *Sri Gowribhatla Ramakrishnasarma, Purohit, Venkataraopet*

14. Kishtapur — Situated at a distance of 12 miles from Siddipet About 200 years back, three brothers by name Krishnarao, Thirmalrao and Lakshmanrao belonging to a Patwari family constructed three villages and named them as Kistapur, Thirmalgiri and Lakshmipuram

The total population of the village is 191 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Kapu, Tenugu, Vadrangi, Kammara, Kummari, etc , and Scheduled Castes (29) The chief means of livelihood of the people are agriculture and other traditional occupations

Hanuman temple situated on the river bank south of the village is the only place of worship in this village

Sri Hanumanula Jatara is celebrated for a day on *Sravana Bahula Chathurdasi* (July-August). The devotees take river bath and observe fasting Moustaches and tails made of silver are offered to the deity This festival is being celebrated for the past 180 years About 2,000 devotees, local and from the nearby villages, congregate, irrespective of caste or creed *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights

A fair is held for a day in connection with the festival in an area of about 15 acres near the temple About 2,000 people attend the fair Eatables, earthenware, mirrors, combs, books and photos are sold at the fair

SOURCE *Sri K Lakshminarayana Sarma, Agriculturist, Kishtapur*

15. Kuknurpalle — Situated at a distance of 17 miles from Siddipet.

The total population of the village is 2,145 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Kammara, Kummari, Vadrangi, Chakali, Besta, Gowndla, Golla, Thelaga, Vaisya, etc , and Scheduled Castes (274) — Mala, Madiga The chief means of livelihood of the people are agriculture and agricultural labour

The temples of Siva and Sita Ramaswamy with the stone and copper images in human form are the places of worship in this village

Sri Sita Ramaswamy Kalyanothsavam is celebrated for 11 days from *Chaitra Suddha Panchami* to *Purnima* (March-April) *Kalyanam* on *Navami*, *garudothsavam* on *Ekadasi* and *rathothsavam*, *chakratheertham* and *sripushpayagam* on other days are the rituals observed during the festival Cocoanuts are offered to the deity This festival is being celebrated for the past 300 years and is confined to Kuknurpalle and nearby villages. The chief patrons are Sri Tirumala Krishnamachari and Sri Narasimhachari with hereditary rights enjoying Inam land. About 1,600 devotees, local and from the nearby villages, congregate without any distinction of caste or creed *Prasadam* is distributed to all and there is free feeding.

A fair is held for a week near the temple, in connection with the festival About 1,600 people, local and from the surrounding villages, attend the fair Eatables, utensils, mirrors, combs, pictures, photos, books and toys of various kinds are sold Lottery and gambling afford entertainment to the visitors

SOURCE : *Sri Papreddy, Headmaster, Kuknurpalle.*

16. Kondapaka — Situated at a distance of 2 miles from the 56th mile on the Hyderabad—Siddipet road and 10 miles from Siddipet As the village is situated by the side of hills it was called Kondaprakka (*Konda* means hill and *prakka* means side) and in course of time it became Kondapaka Formerly there were 7 villages including Kondapaka. Later on they merged into one and came to be known as Kondapaka The various sculptures and other stone images found in the village indicate that it was once a flourishing village Formerly there were 7 ramparts in the village but only 2 are existing now There are 7 tanks, 7 *bodiayies*, 7 Hanuman temples, 7 Sitadevi (Pochamma) temples, 7 Machukuria There are 7 hillocks around the village At a distance of half a mile to the west of the village was found a big Sivalingam called Mahalingam It was brought from Kasi (Benaras) but was neither instal-

led nor worshipped It is said that there are 14 such Sivalingams underneath this Lingam

The total population of the village is 3,545 and it is made up of the following communities Caste Hindus – Brahmin, Vaisya, Chakali, Mangali, Kummari, Padmasale, Kammara, Lingayat, etc , Scheduled Castes (589) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

The temple of Sri Rama with the 2 feet high stone images of Lord Rama, Lakshmana and Sita in human form, and two Siva temples are the places of worship in this village There is a Siva temple situated on a hill and the pillars of this temple bear inscriptions in an unknown language belonging to Asoka's period On another hillock is the Ramaswamy temple *Sankhu*, *chakram* and 3 *namams* of Lord Vishnu engraved on a stone are found in a cave It is said that about 200 years back Lord Vishnu appeared before a person belonging to Bhoja lineage of Varala caste in a dream and revealed to him that He had manifested Himself in a cave On making a search, the *sankhu*, *chakram* and the 3 *namams* were found in a cave From that time onwards people began to worship them As the cave was very far off, the people constructed the Rama temple in the village itself. Once in a week they used to go into the forest and worship the Lord But now they are going only on festive occasions An image of Lord Anjaneya Swamy was found near the temple There is a hillock called Mallesunigutta where there is pond It is said that Lord Mallikarjunaswamy at present in Komaravelly was residing in a *dona* at this place As the Lambadis polluted the place with animal sacrifice the Lord left the place by placing one foot on a big rock in Koyyagundla hills, half a mile to the east of this village, and another foot on a pond, in Komaravelly hills It is believed that when he placed His leg on the rock, it broke into 3 pieces which are still there There is an image of *nandi* in a ruined state and a figure of Sivalingam on a rock located in a cave On Rakhi Purnima i e , on *Sravana Suddha Purnima* (July–August) the Padmasales of the village worship the Lord The stone image on the right side of the temple is said to be that of Mahishasuramardhini

The Siva temple to the north of the village contains stone inscriptions in an unknown language The figures of *Surya* and *Chandra* (Sun and moon) are carved on a stone slab There is a big rock in the centre of Mallesunigutta bearing the carved figures of *Surya*, *Chandra* and a calf and the rock is locally called Avulegagundu The small tank near the rock contains water in all seasons

Sri Sita Rama Kalyanothsavam is celebrated for 8 days from *Chaitra Suddha Navami* to *Bahula Padyami* (March-April) Festival arrangements are made 2 or 3 days in advance On the first day images of Rama, Lakshmana and Sita are brought into the *Kalyanamandapam* of the temple where the *kalyanam* of the Lord is celebrated Offerings are made in cash and kind by the devotees The Patel and Patwari offer *madhuparkams* (clothes) and *thalambralu* The Lord is taken out in a procession on *asvavahanam* with *bhajans* On the second day *sukhavahanaseva* is performed On the third day *garudaseva*, *garuthmanthuni drustikumbham* and *ashtadikpalakabali* are performed Later the images are taken out in a procession on *garudavahanam* On the fourth day the car is decorated with clothes and flowers and *ponnaseva* is performed Sri Ramaseva on the fifth day and *sakatothsavam* on the sixth day are celebrated Devotees of the nearby villages decorate their carts artistically and bring them for the occasion About 300 carts are taken round the big temple car 5 times In the night *kshetrapalakabali* and *ashtadikpalakabali* are performed to the new car. Later the *balikudu* is distributed to all the castes In the early hours of the morning *radhavarohanothsavam* of the Lord is performed and the Lord is brought into the village in a small car On the seventh day *dopothsavam* takes place The Lord is brought to the temple in a procession On the last day *chakrateertham* i e , the *sudarsana chakram* (disc) is taken to Velugala Bhavi (well) at the outskirts of the village and *abhishekam* called *avabhruthasnanam* is performed The festival culminates with *ekanthaseva* i e , images of Rama and Sita are laid in a decorated cradle This festival is being celebrated for the past one century and is confined to Kondapaka and its surrounding villages There are no patrons or trustees About 3,000 devotees, local and from the surrounding villages *viz* , Nacharam, Sirsingandla, Girayapalle, Marpadga, Duddeda, Gourayapalle, Komaravelly, Thimmareddypalle, participate in the festival, irrespective of caste or creed *Pujari* is a Vaishnava of Ramanujasa *gotram* with hereditary rights

A fair is held for eight days in connection with the festival near the temple About 3,000 people

local and from the surrounding villages, attend the fair Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys of various kinds are sold at the fair

SOURCE 1 *Sri M Raghotham Reddy, Assistant, Zilla Parishad High School, Kondapaka*
2 *Sri Ch Mallaiah, Assistant, Zilla Parishad High School, Kondapaka*

17. Sirsingandla — Situated at a distance of 8 miles from the Siddipet

The total population of the village is 2,976 and it is made up of the following communities Caste Hindus—Reddy, Karnam, Vaisya, Chakali, Goundla, Vadla, Kammara, Medara, Veeramusti, Jangam, Besta, Avusula, etc , and Scheduled Castes (604) The chief means of livelihood of the people is agriculture.

The temples of Siva and Venugopalaswamy with the stone and copper images in human form are the places of worship in this village

Sri Venugopalaswamy Aradhanothsavam is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April–May) Festival arrangements are made 10 days in advance Decoration of the Lord on the first day, *puja* on the second day, *paramapadothsavam* on the third, *mathamdani sathmara uthsavam* on the fourth, *kalyanam* on the fifth *chakrateertham* and *seva* on the sixthday are the rituals observed This festival is being celebrated for the past 80 years and is of local significance The local Hindus congregate *Pujaris* are Saivashri Rangacharlu and Lakshmancharlu of Kowndinyasa *gotram* They belong to Soumithri family There is free feeding *Prasadam* is distributed to all

SOURCE *Sri T Lingaiah, Headmaster, Sirsingandla*

18. Duddeda — Situated at a distance of 28 miles from Alair.

The total population of the village is 2,451 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (478). The chief means of livelihood of the people is agriculture.

Sambhugudi Jatara is celebrated for 2 days from *Pushya Suddha Dasami* to *Ekadasi* (December–January). About 400 local devotees, irrespective of caste or creed, participate in the festival

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Medak*

19 Peddakodur — Situated at a distance of about 5 miles from Siddipet.

The total population of the village is 1,422 and it is made up of the following communities Caste Hindus — Brahmin, Vaisya, Kamsali, Reddy, Mangali, Kammara, Telaga, Chakali, etc , Scheduled Castes (245)—Mala, Madiga, and Muslims The chief means of livelihood of the people is agriculture

There is a *darga* constructed in memory of Ali Lad-le-Sharif, a leading soldier of the Golconda Padushahs, who died at this place

Sri Ali Lad-le-Sharif Darga Uthsavam is celebrated for 5 days from December 20th to 24th Cocoanuts and jaggery are offered This is being celebrated for the past 45 years and is confined to Peddakodur and the nearby villages The chief patron is Sri Vali Mahabub Ali Saheb About 1,000 devotees, local and from the nearby villages, congregate without any distinction of caste or creed The *muzavar* is enjoying an acre of Inam land *Prasadam* is distributed to all

A fair is held for 4 days near the *darga*. About 1,000 people from the surrounding villages attend the fair Eatables, pictures and books are sold at the fair

SOURCE: *Sri A Prathapa Reddy, Teacher, Peddakodur*

20. Siddipet — The taluk headquarters, situated at a distance of 32 miles from the Jangaon Railway Station This village was constructed by an ascetic (*siddha*) who constructed Bhogeswara temple and hence it is called Siddipet. Another version is that one Siddhik was an army officer of the vassal of the ruling prince at Papannapet With the permission of his master he constructed this village with broad and beautiful streets and named it Siddipet to represent his clan

The total population of the town is 20,652 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (2,297), Christians and

Muslims The chief means of livelihood of the people are agriculture, agricultural labour, trade and employment

The temples of Sita Ramaswamy with the image of the deity in human form, Sarabheswaraswamy with the stone Sivalingam of Visweswaraswamy and the processional images of the Lord, Ganga and Parvati in human form, Vitaleswaraswamy with the image in human form, Mahamayi with the image in female form, mosques and a church are the places of worship in this village Markandeya temple is being constructed by the Padmasales Mahamayi is the tutelary deity of the Viswabrahmins (Goldsmiths)

Sri Visweswaraswamy Kalyanothsavam is celebrated in Sarabheswaraswamy temple for five days from *Vaisakha Suddha Vidiya* to *Shashti* (April–May) Cocoanuts are offered to the deity The devotees perform *bhajans* and observe fasting and *jagarana Homam, rathothsavam* and *seva* are the rituals observed during the festival. This is being celebrated from 1936 and is confined to Siddipet and its neighbouring villages Vaisyas are the patrons About 2,000 devotees, local and from the neighbouring villages, participate in the festival, irrespective of caste or creed *Pujari* is a Brahmin with hereditary rights

A fair is held for 5 days in connection with the festival near the temple About 2,000 people from the surrounding villages attend the fair Eatables, utensils, earthenware, lanterns, mirrors, combs, pictures, photos, books, etc , are sold at the fair

There is free feeding for the pilgrims for a day

Circus, *Harikathas* and music performances afford entertainment to the visitors

Sri Sita Ramaswamy Kalyanothsavam is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April) Offerings are made either in cash or kind This festival is being celebrated for the past 150 years and is of local significance. The management now vests in the Hindu Religious & Charitable Endowments Board The local devotees congregate, irrespective of caste or creed *Pujari* is a Brahmin with hereditary rights

Mahamayi Uthsavam is celebrated on *Magha Suddha Triodasi* (January-February)

SOURCE : *Sri P V Brahmaiah, Teacher, Siddipet*

21 **Chandlapuram** — Situated at a distance of 6 miles from Siddipet by foot-path. About 400 years back a Brahmin woman by name Chandalamba of Koyalaram in Mahbubnagar District constructed the village and hence the village is called Chandlapuram

The total population of the village is 1,896 and it is made up of the following communities Caste Hindus—Brahmin, Reddy, Vaisya, Kalali, Tenugu, Kummari, Kammara, Chakali, Mangali, Padmasale (Weavers), Vadde, Pambala, Viswabrahmin, etc , and Scheduled Castes (218)—Mala, Madiga The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Markandeswaraswamy and Ranganayakaswamy with the stone image of the deity in the form of Narasimhaswamy are the places of worship in this village There are the images of Sita Ramaswamy in Ranganayakaswamy temple

Sri Ranganayakaswamy Uthsavam is celebrated for a day on *Vaisakha Suddha Purnima* (April-May) The Lord is taken out in procession on a chariot while carts are taken round the temple The devotees visit the temple on Mondays and Saturdays in *Sravanam* (July-August) and observe fasting Sita Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March-April) This festival is being celebrated for the past 300 years and is confined to the nearby villages The devotees, local and from the surrounding villages, congregate All communities take part in the festival *Pujari* is a Vaishnava *Teertham* and *prasadam* are distributed to all

A fair is held for a day in connection with the festival near the temple People from the surrounding villages attend the fair Eatables, utensils, lanterns, mirrors, combs and fancy goods are sold at the fair

There is a choultry Dramas and dances afford entertainment to the visitors

SOURCE . *Sri A Venkata Reddy, Teacher, Chandlapuram*

22. **Ibrahimnagar** — Situated at a distance of 7 miles from Siddipet

The total population of the village is 1,178 and it is made up of the following communities : Caste Hindus—Munnuru Kapu, Goundla, etc., Scheduled

Castes (223) and Muslims The chief means of livelihood of the people is agriculture.

The temples of Bhaganna, Hanuman and Syed Ali Dadushah Daiga are the places worship in this village.

Sri Syed Ali Dadushah Urs is celebrated for 2 days on 29th and 30th of *Rajab* (November-December) Animals are sacrificed during this Urs This festival is being celebrated for the past 12 years and is confined to Ibrahimnagar and the surrounding villages Sarvasii Gulam Ali and Rehman Ali are the chief patrons About 2,000 devotees, local and from the neighbouring villages, participate in the Urs, irrespective of caste or creed There is poor feeding for about 200 people

A fair is held in this connection near Venkatayakunta About 2,000 people, local and from the surrounding villages, attend the fair Eatables, utensils, lanterns, mirrors, combs and toys are sold at the fair

Quavali songs (singing songs in praise of God) afford entertainment to the visitors

SOURCE: *Sri P Mettu Ramasarma, Teacher, Ibrahimnagar*

23. Rajagopalpet—Situated at a distance of 6 miles from Siddipet on the Siddipet–Nangunur road. Formerly this was a headquarters of a *paragana* (province) ruled by Deshmukh Gopalrao and hence it got the name Rajagopalapet There are still relics of a fort and a tank There is a big beautiful mosque on the tank bund.

The total population of the village is 1,946 and it is made up of the following communities : Caste Hindus—Padmasale, Bestha, Tenugu, etc , Scheduled Castes (404) - Mala, Madiga , and Muslims The chief means of livelihood of the people are agriculture and weaving

The temples of Siva and Gopalaswamy with a stone image of the deity in human form are the places of worship in this place.

Sri Gopalaswamy Kalyanothasavam is celebrated for 3 days from *Visakha Suddha Purnima* to *Bahula Vidiya* (April–May) Cocoanuts and *naivedyam* are offered to the deity This festival is being celebrated for the past 100 years and is of local significance Vaishnavas are the chief patrons. Local devotees, irrespective of caste or creed, participate in the festival *Pujari* is a Vaishnava enjoying inam lands *Prasadam* is distributed to all

SOURCE *Sri Krishnamurthy, Assistant Teacher, Rajagopalpet.*

24 Narmitta —Situated at a distance of 10 miles from Siddipet

The total population of the village is 2,095 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Reddy, Vadla, Kammara, Kasa, Avusala, Kummari, Goundla, Muthracha, Chakali, Golla, Mangali, Oddera, Chala, etc , Scheduled Castes (43)—Mala Madiga , Scheduled Tribes and Muslims The chief means of livelihood of the people are agriculture and trade

The temple of Sri Ramaswamy is the only place of worship in the village

Sri Ramaswamy Aradhana is performed for 7 days from *Vaisakha Suddha Ekadasi* to *Bahula Vidiya* (April–May) This festival is being celebrated for the past 100 years. Vaishnavas are the patrons About 1,800 devotees, local and from the neighbouring villages, congregate Only Hindus take part in the festival *Pujari* is a Sathani Vaishnava with hereditary rights *Prasadam* is distributed to all

A fair is held for 6 days in connection with the festival near the temple About 1,800 people, local and from the surrounding villages, attend the fair Eatables, utensils, lanterns, pictures, books and toys are sold at the fair.

Lottery and drama afford entertainment to the visitors

SOURCE *Sri Mohammad Gori, Teacher, Narmitta*

25. Ghanpur — Situated at a distance of 40 miles from the Akkannapet Railway Station

The total population of the village is 681 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (87) The chief means of livelihood of the people is agriculture

Sri Lakshmi Narasimhaswamy Uthasavam is celebrated for 2 days from *Magha Suddha Purnima* (January–February) About 1,500 local devotees participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by the Collector, Medak*

APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN MEDAK DISTRICT

S No	Name of the festival	*Tidhi* in Telugu month	Corresponding English month
(1)	(2)	(3)	(4)
	HINDU FESTIVALS		
1	*Ugadi (Telugu New Year's Day)*	*Chaitra Suddha Padyami*	March—April
2	*Sri Rama Navami*	*Chaitra Suddha Navami*	March—April
3	*Hanuman Jayanti*	*Chaitra Suddha Navami*	March—April
4	*Basava Jayanti*	*Vaisakha Suddha Vidiya*	April—May
5	*Nagula Chaviti*	*Sravana Suddha Chaviti*	July—August
6	*Varalakshmi Vratam*	*2nd Friday in Sravanam*	July—August
7	*Rakhi Punnama*	*Sravana Suddha Purnima*	July—August
8	*Sri Krishna Jayanti*	*Sravana Bahula Ashtami*	July—August
9	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti*	August—September
10	*Mahalaya Amavasya*	*Bhadrapada Amavasya (New Moon Day)*	August—September
11	*Brathakamma Panduga*	*Asviyuja Suddha Padyami to Dasami*	September—October
12	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September—October
13	*Deepavali*	*Asviyuja Bahula Chathurdasi to Amavasya*	September—October
14	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya*	September—October
15	*Subrahmanya Shashti*	*Margasira Suddha Shashti*	November—December
16	*Sankranti*	*Pushyam (Makara Sankramanam)*	January 13th to 15th of every year
17	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January—February
18	*Mahasivaratri*	*Magha Bahula Chathurdasi*	January—February
19	*Kamadahanam*	*Phalguna Suddha Triodasi*	February—March
20	*Holi*	*Phalguna Suddha Purnima (Full Moon Day)*	February—March
21	*Beerappa Panduga*	*No fixed date*	
	MUSLIM FESTIVALS	Date in Muslim month (HIJRI)	
1	*Ramzan (Id-ul-Fitr)*	*1st day of Shavval*	February—March
2	*Bakrid*	*10th of Zilhaj*	May—June
3	*Moharram*	*10th of Moharram*	June—July
4	*Milad-un-Nabi*	*12th of Rabi-ul-Avval*	August—September
5	*Peer-e-Dastagiri*	*11th of Rabi-us-Sani*	September—October
6	*Shab-e-Barat*	*11th of Shaban*	December—January
	CHRISTIAN FESTIVALS		
1	*New Year's Day*		1st January of every year
2	*Good Friday*		On a Friday in April of every year
3	*Christmas*		25th December of every year

Note —In addition to the above festivals, the national festivals viz, (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanti (2nd October) are celebrated by all in Medak District

APPENDIX–I

COMMON HINDU FESTIVALS

1 Ugadi — (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) by every Hindu Andhra whether rich or poor As it is the supposed anniversary of the creation or the first day of the Satya-yuga[1], great sanctity is attached to this festival This is a great day of joy and happiness, concord, affection and good will There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year Hence they take care to keep themselves and others in a happy mood on the Ugadi day A child's demand, reasonable or unreasonable is met, though grudgingly, lest the family should be burdened with a weeping child throughout the year Every effort is made to avoid tears and sad thoughts on this day A sincere attempt is made to maintain a clear mind free from foul thoughts and ill-will towards others

The years in Telugu calendar are not mere numbers like 1961, 1962, etc , with no significance and no end They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles They have specific names indicating something pleasant (*Subhakruthu*), anger (*Krodhi*), disgrace, defeat or disappointment (*Parabhava*), enmity (*Virodhi*) and so on Why and how this cycle and the names are fixed is a topic for research for generations Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes Everyone, everywhere and everything is made to appear happy and joyful The general preparations for this important common festival are getting the houses whitewashed and providing every member of the family with new clothing depending upon the financial means of the family

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *Rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and generally put on new clothes except the poor class It need hardly be said that Ugadi is the festival of the villagers The housewives in the villages get up early in the morning and commence cooking sweets and side dishes Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside In Medak Revenue Division and particularly in the Narayankhed Taluk which borders the Mysore State *bhakshyam* is invariably prepared by all except the very poor class and even those that cannot afford the expenses are sure to receive the *bhakshyam* from the master or a more fortunate neighbour Besides *bhakshyam* or other sweets, the special preparation called *Ugadi Pachchadi*, or *chedu* or *gojju* is tasted by everyone before taking the first morsel of the day Generally it is a semi-liquid preparation with new tamarind, fresh mango, fresh water, new jaggery or sugar and certain condiments, the chief ingredient being the petals of fresh margosa flowers Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys In some places hotels serve a little of this *Vepa Prasadam* before serving the menu ordered

In towns and bigger places the day is of normal festivity and enjoyment till the evening But in the villages unceasing activity, mirth and

[1] Yuga is an age, especially a sub-division of the life of the Universe The first is called Kritayuga (Satya-yuga) to which the Hindus assign 1,728,000 years The second called Treata-yuga, lasted about 1,296,000 years The third called Dwapara-yuga lasted about 864,000 years And the last, in which we are now living is called Kali-yuga or the Age of Misery. It is expected to last for about 432,000 years

enjoyment are noticed The feast will be over earlier than 10 O' Clock in the morning and men and women commence their own sports, games and competitions Whereas cards and other competitions are the pastimes of the men, the women folk use every minute of the day for in door games and leisurely gossip on their new clothing, the new bangles and the tiny jewels

Panchanga Sravanam in the evening is universally observed by the rich and the poor alike in all towns and villages Hindus gather in temples in towns and at the *Rachchakatta or Rachchabanda* (the village community platform) or the temple in the villages The new *Panchangam* (almanac) is worshipped and read by the *Purohit* The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc , and on particular individuals are given out by the *Purohit* The presiding deity during the year over wind, rain, crops, cattle, health, etc , are also announced together with the together with the effects and percentages of yield of crops of different varieties In Siddipet Revenue Division, prominence is given to Navagrahapuja Before *Panchangasravanam* which is preceded by the worship of *Panchangam* (the year's almanac) the *Navagrahas* (the nine planets) *viz* , Surya, Chandra, Angaraka, Budha, Guru, Sukra, Sani, Rahu and Kethu are worshipped by the *Purohit* As the year's happenings are influenced by these planets, some well-to-do families perform this worship in their houses in the morning In order to earn the grace of auspicious ones and avert the evil effects of the others, this custom is special to this area The functions in towns during the night are the procession of Gods and *Kathakalakshepam* in the usual manner But the enjoyment in the village is continuous and enthusiastic

The New Year's Day has a special significance for the ryot He inaugurates the annual cultivation by ploughing five or nine rounds in his fields on the first day or on the day fixed by the village *purohit* to be auspicious At times this is prolonged till *Eruvaka* The yoke and the plough and the bulls are worshipped after applying *vibhuti*, turmeric powder and *kumkum* and a cocoanut is broken either at the house or in the field In Narayankhed Taluk, this inauguration of agriculture on Telugu New Year's day is only for the rainy season crops and the function is repeated during Dasara for the second crop or the summer crop

2 **Sri Rama Navami** is celebrated on *Chaitra Suddha Navami* (March-April) Sri Rama, the God-king was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitra* (March-April) in the Punarvasu lunar asterism This festival is the anniversary of that auspicious day Sri Rama as an ideal son, Bharatha and Lakshmanna as ideal brothers, Sita as an ideal wife stand for posterity as standing examples

"రామువంటి కొడుకు, భరత సౌమిత్రులవంటి
Ramuvanti koduku, Bharatha Soumithrulavanti
తమ్ములు సీత వంటి భార్య
Thammulu Sita vanti bharya
వసుధ యందును లేరు లేరంచు
Vasudha yandunu leru leranchu
ముందు యుగంబుల పురుషులు తలయూపవలదే
Mundu yugambula purushulu thalayupavalade
ఆరీతి వారు నడచు కొనవలదే"
Aareethi varu nadachu kona valade "

On this day Sri Rama and his consort Sita, and his brothers Lakshmana, Bharatha, Sathrughna, and his devoted Bhaktha Anjaneya are invoked Sita and Sri Rama are worshipped according to prescribed rites This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas, and well-to-do familes among the Hindus Fast during the day by several people and *jagarana* during the night by some are observed In the temples of Sri Rama, *pattabhishekam* (coronation) of Rama is celebrated and his image or picture is taken in procession in which all Hindus participate It is not a sectarian festival confined to only Vaishnavites In the evenings distribution of *panakam* and *panyaram* in Sri Ramas' temples and in the houses is common Bamboo fans are distributes to Brahmins On the next day i e , on *Dasami* there is *annasantharpana* in Sri Rama temples In the houses also feasts are arranged. In some centres the celebration commences on *Chaitra Suddha Padyami* and *pattabhishekam* being on *Navami* concludes on *Purnima* with car festival

There is not generally any family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest Sri Rama or Hanuman temple The poor have a feeling of festivity and sacredness of the day and observe it with sincere devotion to Lord Rama, contenting themselves by attending the *Kalyanothsavam*,

procession or *Harikathas* In rich places from free distribution of *vadapappu* and *panakam* on *Ekadasi* to free feeding on a decent scale on *Dwadasi* from an ordinary procession of the Lord to huge processions in decorated vehicles or cars accompanied by select music and fire works, from a simple marriage function of Sri Rama and Sita to costly celebration, taking place, Sri Rama Navami is common to one and all of the Hindus in the District

Lord Rama was born on *Chaitra Suddha Navami* (March-April) and it is appropriate that his birth-day anniversary should be celebrated that day. Great importance is attached to Sita Rama *kalyanam*, almost in every nook and corner of these districts Sita Rama *kalyanam* has to be celebrated on his birthday because of the very great significance attached to the marriage of Lord Rama and Sitamatha Just before Ramavathara, voilence and counter voilence were rampant disfiguring the earth with blood The destruction of Karthaveeryarjuna, the *hathya* (killing) of Jamadagni by a power blinded king and the revenge of Jamadagni's son Parasurama who *massacred* the kingly line twenty one times, the *atrocities* of Ravana created a terror in the minds of *Sadhus* and *Sajjanas* (peace loving and good natured persons) They anxiously and fervently prayed for a *satwagunayutha shakti* to establish *santi* (peace) by destroying the *thamogunayutha rakshasa* Ravana *Rajogunayutha* Janaka played his part in the noble task by giving Sita in marriage to Sri Rama who was incornation of Vishnu, through *santhakaram* (personification of peace) But for this alliance of Sri Rama and Sita, the destruction of Ravana and the *tamas* which he stood for could not have been destroyed. Lord Rama exhibited his prowess by breaking the bow of Lord Siva, a symbol of *rajas* (రజస్) (combination of *satwa* and *thamas*) that *rajas* could not destroy *thama* He then married Sita the symbol of *satwa* in order to establish *santi sathyam* and *ahimsa* (peace, truth and non-violence) Every lover of these performs Sita Rama *kalyanam* with very great devotion

Of the ten incornations of Lord Vishnu, *Ramavatharam* is of special importance to Andhras, as the scene of 14 years' exile is mostly in Andhra area In fact passages in Mahabharatha indicate Andhra area supporting Kauravas in the great war and Vishnupuranam has gone a step further and mentioned that Krishna was anti-Andhras (చాణూరాంధ్ర నిషూద నుండు—*Chanoorandhra nishoodhanundu*)[1] Therefore Sri Rama Navami is of greater importance in Andhra, than Krishna Jayanti Northern Andhra was Southern Kosala, the kingdom of the father of Kousalya, Lord Rama's mother Thus Rama was the grandson of Andhras and he spent *vanavasam* in the land of his grandfather It was Andhra that played the host to the exiled Rama and today his *Navami* is a great festival to the Andhras[2]

The celebrations performed after *Navami* are marked with feasts and enjoyment The celebrations during the nine days from *Chaitra Suddha Padyami* to *Navami* are of special significance and the period is sometimes termed *Garbhanavarathrulu* (nine days before the birth when the Lord was in the womb of his mother).

One practice that appears to be special in the bordering areas of Maharashtra is to sprinkle తలంబ్రాలు బియ్యం *thalambialu biyyam* (rice used for the marriage ceremony on the head)

3. Hanuman Jayanti is celebrated on *Chaitra Suddha Purnima* (March–April) This is a festival observed by a very few Brahmin familes in other districts In Medak District and particularly in Narayankhed area, this is a festival commonly observed both in towns and villages by the rich and the poor This is due to the Maharashtra influence and in fact much prominence is given to Hanuman temple and Hanuman worship in this area during all the Hindu festivals Just as special importance is attached to Saiva temples in some places and to Vaishnava temples in some other places, special importance is attached to Hanuman in this area Samartha Ramadas, the Guru of Shivaji, held Hanuman as his family God and established as many as hundred and eight Hanuman temples, most of them in Maharashtra and a few in Telangana area One of them is near Nizamabad Vyasarayaswamy, a Madhava saint, also gave prominence to Hanuman and he too established an equal number of temples most of them in Karnataka area and a few in Rayalaseema. One in Alur Taluk and another in Adoni are of great importance even to day The prominence of these

1 *Andhra Prabha* Telugu Weekly, dated 24-3-61
2 *Ibid*

temples even now is due to the fact that several devotees get relief from physical and mental troubles and have their prayers granted As mentioned above prominence is given to the worship of Anjaneya by all Hindu communities during all their festivals In general, Lord Hanuman is held in high reverence as the great devotee of Lord Rama, a bachelor and controller of evil spirits, throughout the length and breadth of India In the Narayankhed area this is a common festival for all Several families observe this in Medak Revenue Division and a few in other parts of the district During the festival, houses and temples are decorated with festoons of green mango leaves and *muggulu* are drawn on the floor The devotees take oil bath and worship Lord Hanuman at home and in temples. Several families have idols of the Lord in their houses They apply sandal paste and offer *payasam* prepared out of rice and jaggery The same is done in temples on a larger scale and *payasam* is distributed to children All mothers make it a point that her children take in a little *prasadam* as a protection against *balagraham* and other evil spirits during the year *Bhajans* and *Harikathas* and processions are arranged

4. Basava Jayanti is celebrated as a national festival throughout Karnataka and all Kannadigas, irrespective of caste or creed, acknowledge him as their own and vie with one another in popularising his teachings and propagating his message.

The message of this Messaiah of the 12th century is nothing but the message of Mahatma Gandhi with some terminological alterations here and there So striking is the similarity between their social philosophies that one is a apt to forget the vast gulf of eight hundred years between them This similarity was quickly recognised by the Mahatma and when he visited Karnataka for the first time to propogate his mission he came to understand the life and teachings of Basaveswara and remarked that he had nothing new to preach to the people of Karnataka

This aspect of life and teachings of Basaveswara was not recognised in his own homeland till a great oriental scholar, the late Sir James Campbell drew the attention of all towards it as early as 1918 According to him

"It was the distinctive feature of his (Basaveswara's) mission that while illustrious religionists and social reformers in India before him has each laid his emphasis on one or the other items of religious and social reforms, either subordinating more or less the other items to it, or ignoring them altogether, Basava sketched and boldly tried to work out a large and comprehensive programme of social reform with the elevation and independence of womanhood as its guiding point

Neither the social conferences which are annually held in these days in several parts of India nor Indian social reformers can improve upon that programme as to the essentials The present day social reformer in India is but speaking the language, and seeking to enforce the mind of Basava "

Since then a galaxy of gifted authors and research scholars of different castes and creeds including Sri R R Dewakar, have, after years of patient labour, unearthed the hidden treasure of his life and salvaged the *vachana* literature which enjoys the pride of place in Kannada literature. This *vachana* literature is nothing but the spontaneous out-pourings of thoughts and ideas of Basaveswara and his associates, a host of God-intoxicated free-thinkers, both men and women, assembled under the banner of Basava and from all strata of society, from the humblest and the lowest to the highest, covering the entire country from Kashmir to Cape Comorin, noble heroes of a new order! This reformation movement spread to the surrounding provinces and everywhere the fallen and forsaken found in it the one hope of their emancipation from the age-long evil that reigned over society in the name of religion and began to track their way towards Kalyan, the seat of this new awakening under the leadership of Basava

In the words of Dr C R Reddy, Basava is one of the greatest reformers that India has produced, a resolute and independent thinker and also a man of resolute and independent conduct, a rare instance of powerful will combined with powerful intellect He met many problems of his time with remarkable success and the general principles of his life and the philosophy he enunciated stand good for all times with the necessary modifications which each generation has to think out for itself and incorporate

This great savant and servant of humanity fulfilled his life's mission at Kalyan, about sixty miles from Gulbarga Born at Bagewadi in or about 1132 A D in a pious Brahmin family, he raised the banner of revolt in his boyhood against the over-formal and ritualistic religion of the day

and went in search of the divine light He found his *guru*, Jataveda Muni, at the confluence of Krishna and Malapahari (Kudal Sangam, Bijapur District) and started his study of the scriptures and spent his time in divine joy and meditation

But soon the call for action came He accepted Prime Ministership under a King Bujjala of Kalyan, not for selfish aggrandizement but for the redemption of humanity Soon after assuming office, he launched his socio-religious reformation movement and founded the Anubhava Mantapam academy of spiritual experience under the august presidentship of Allama Prabhu, an eminent *Yogi* of the day The gates of this Mantapam were thrown open for all men and women of all communities, castes and creeds Men of all classes from the prince to the peasant were members of the Anubhava Mantapam (also called Anubhaba-manatapam) and even women participated in the spiritual discourses and dialogues held there Elevation and advancement of womanhood, equality of all human beings in a society based on the equality of opportunity for all, abolition of castes and caste-distinctions and with it the ruthless elimination of untouchability, the replacement of the thousand and one gods and goddesses that still continue to haunt the Hindu society by a firm belief in the one and only God, removal of all religious dogmas and superstitions and establishment of a religion of reason and compassion, denouncement of all religious sacrifices and animal slaughter in their name, renouncement of gross materialism, purity of mind, body and one's avocations, moral excellence, voluntary acceptance of a life of service and sacrifice wishing the well being of all living beings, and determination to make this world alone the heaven of heavens-these were the distinctive features of this humanitarian and democratic movement of Basava—a mass movement to the core Basava enjoined upon all his followers to strive for self-purification and more self-purification to pursue any honest *kayaka* or means of livelihood and not to live upon the earnings of others, to lead a simple and pious life and to surrender all his savings for social service, to be non-violent, kind and compassionate, non-offending, truthful to the last and to be good and to do good only

The following *vachana* of Basava will show how much emphasis he laid on moral values :-

"Does not the crow call all its group at seeing a morsel of food? Does not the cock make a call for its kith and kin at seeing a few grains? A devotee of Siva who has no such feeling is worse than cocks and crows "

"Steal not, kill not, let no untruth stain thy lips, have no impatience with other men, do not praise yourself, this is inward purity, this is outward purity, this is the way of pleasing the Lord Koodala Sanga '—

Thus Basaveswara showed to the down-trodden masses the way of man's integral self-transcendence in their own mother tongue, Kannada and brought about the greatest revolution in India after Buddha and before Mahatma Gandhi But, the fate of Christ has been the fate of all revolutionaries The cross is the reward for all pioneers of progress Basava's non-violent revolution also resulted in regicide after the bold and somewhat hasty matrimonial alliance between one Haralayya, an untouchable, and Madhuvarasa, a Brahmin The reactionary forces made a supreme effort to stem the tide of this humanist movement and succeeded in it Basava, broken hearted, sought refuge at the feet of his *guru* at Sangameswara and spent the rest of his life in communion with the infinite

Basava Jayanthi i e, the birthday of Basava is celebrated on *Vaisakha Suddha Vidiya* or *Tadiya* (April-May) during *Rohini Nakshatram* In Andhra where a few Veerasaivas are scattered here and there, it is observed by worshipping the photo of the great socio-religious reformer and offering *naivedyam* It is becoming more and more popular as the people of the district are improving in education and culture and understanding for themselves the unifying force in Hindu society of the teachings of Basava whom they were hitherto worshipping and venerating almost in blind faith according to tradition

Basava's picture is taken in procession and special *pujas* are offered in the temples of Siva and Basava Meetings are held in the evening and lectures on the gospel of untouchability, casteless-ness, prohibition from intoxicants, social equality and economic self-sufficiency, truth and non-violence are delivered.

During the Jayanti, equal importance is given to the life, teachings and mission of Akka Akka is Akkamahadevi, the great Veerasaiva devotee who has enriched the *vachana* literature and Basava's

philosophy and merged into Lord Mallikarjuna of Srisailam travelling on foot all the way from Bagewadi in the Mysore State explaining on the way Basava's philosophy to vast crowds and making a name in the Anubhava Mantapam by her precepts and example

It is a day of feast for the well-to-do, who arrange poor feeding and distribute clothing For the cultured and the reformed, it is a day of introspection and realisation that here is an opportunity to bring the hundreds of Hindu sub-castes under one banner

In Medak Revenue Division and particularly in Narayankhed area special *pujas* are performed in the temples of Hanuman during Basava Jayanti Processions of Basava invariably pass before Hanuman temples and in places where there is no temple for Basava the procession starts from the local Hanuman temple In all other districts, the procession starts from the house of a Jangam or other leader of the Lingayat community and terminates at a temple or a public meeting

5 **Nagula Chaviti** is observed either on *Sravana Suddha Chaviti* (July-August) or *Kartika Suddha Chaviti* (October-November) A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, a part of which consists of offering milk to snakes with the object of propitiating them In this district it is performed only in *Sravanam* both on *Chaviti* and on *Panchami* The observence in this district differs in more than one respect from that in other districts In fact it is known more as *Nagula Panchami* than as *Nagula Chaviti* On *Chaviti* nine small *nagulu* (cobras) are prepared with earth, generally black cotton soil, placed on a clean plank and worshipped with *pasupu, kumkum*, flowers and tiny silver eyes and hoods and finally bathed in small quantity of fresh cow's milk They fast the whole day On the next day they go to the ant-hills, worship them with flowers, *pasupu, kumkum* and tiny silver eyes and hoods, pour fresh cow's milk into the ant hill, break cocoanuts, offer fruits, *chalimidi*, etc , and do *pradakshina* to the ant-hill The practice of taking earth of the ant-hill home and drawing cobras on the walls is not known in this district The practice of sisters offering this earth in the name of *puttabangaru* to brothers is also unknown Only a little earth is taken and applied to persons who suffer from skin-diseases or ear trouble The women bring back a little of the milk from the ant-hill and apply a few drops to the eyes of their brothers, fathers and other male members of the family for their good health during the year and in return receive presents from them One practice peculiar to this and Nizamabad District is that *jonna pelalu* (puffed cholam) is prepared in every family, offered to *nagulu* and the ant-hill, and preserved till *Vinayaka Chaviti* It is this *pelalu* that is consumed by those who happen to see the Moon on *Vinayaka Chaviti* in order to safeguard themselves against the evil effects of the crescent Moon that day This festival is celebrated on a modest scale by one and all in towns and villages The poorer classes, however, contend themselves with a mere salutation to an ant-hill

In Medak District Nagula Panchami is observed in *Sravanam* and also in *Kartikam* In *Kartikam*, it is observed only on *Panchami*. This is mostly confined to women and the *Panchami* observances of *Sravanam* are repeated On this occasion women wear a new jacket and new bangles.

6. **Varalakshmi Vratam** is celebrated on a Friday generally on the Friday preceding the Full Moon Day in *Sravanam* (July-August) for prosperity and for begetting worthy children based on the following legend A Brahmin woman by name Padmavati in the Kosala Kingdom was very pious, dutiful to her husband, hospitable to the sick, poor and needy Goddess Varalakshmi appeared before her in a dream and ordained her to observe the Varalakshmi Vratham on the Friday preceding the Full Moon Day in *Sravanam* Accordingly she performed the *vratam*, obtaining the permission of her husband. The *muthaiduvas* get up before sunrise and bathe in the nearby river, tank or well, clean the *puja* room and prepare a spot for the worship by smearing cow dung The spot is decorated with *muggu* (designs with flour on the borders and the centre) Over the central design a measure of rice is heaped up and a *kalasam* is kept over it A small bamboo *mantapam* covers the whole spot Varalakshmi is invoked with *mantrams* and worshipped with flowers and by offering *neivedyam* of nine kinds of preparations and with the following *dhyanam*

"వందే లక్ష్మీం పరమశివమయీం శుద్ధ జాంబూ
Vande Lakshmim Paramasivamayeem suddha jamboo

సదాభాం
sadabham

తేజోరూపం కనక వసనాం స్వర్గ భూషోజ్వలాంగం
Thejorupam kanaka vasanam Swarga bhushojwalangam

బీజాపూరం కనక కలశం హేమ పద్మం దధానం
Beejapuram kanaka kalasam hema padmam dadhanam

మాన్వాం శక్తిం సకల జననీం విష్ణు వామాంక
Manvam Shakthim sakala jananeem Vishnu vamanka
సంస్థాం"
samstham"

They wear nine rounds of saffron coloured thread to their right wrists Muthaiduvas (women in married status) are invited, *harathi* is offered, flowers and *thambulam* are distributed *Vayanams* are given to a few Brahmin women keeping them in a new winnow—fruits, flowers, *thambulam*, *dakshina*, new clothes and the nine varieties of preparations at the rate of twelve each, and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas A few Veerasaiva and non-Brahmin families also observe it as an annual festival on one of these Fridays, based on a different legend, with some slight modifications. The legend is that Veerasimha, the king of Maghada prayed Lord Siva to save his subjects from pests and famine Lord Siva appeared before him in a dream and advised him the efficacy of Sravana Sukravara Vratam and that the king ordained his queen, children and all the subjects that they should perform the *vratam* The observance resulted in relief and subsequent prosperity to the kingdom In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple The following is the *dhyanam* adopted by this group of worshippers ·

"నమస్తే నమస్తే మహాదేవ శంభో
Namasthe Namasthe Mahadeva Sambho

నమస్తే నమస్తే ప్రసన్నైక బంధో
Namasthe Namasthe Prasannaika bandho

నమస్తే నమస్తే దయాసార సింధో
Namasthe Namasthe Davasara sindho

నమస్తే నమస్తే మహేశ
Namasthe Namasthe Mahesa "

శివాయ విష్ణురూపాయ శివరూపాయ విష్ణవే
Sivaya Vishnurupara Sivarupaya Vishnuve

శివస్య హృదయం విష్ణుర్విష్ణోశ్య హృదయం శివం
Sivasya hrudayam Vishnurvishnosya hrudayam Sivam

యధా శివమయో విష్ణురేవ విష్ణుమయం శివం
Yadha Sivamayo Vishnureva Vishnumayam Sivam

యధాంతరం నమశ్యామి తధామే స్వస్తి రాయుషిం
Yadhantaram namasyami Tadhame swasti rayushim "

The concerned legends are recited and listened to In this district, this festival is confined only to the Brahmin and Vaisya women and few non-Brahmin women of status

7 **Rakhi Punnama** — This common festival is celebrated on *Sravana Suddha Purnima* (July–August) in Medak District This festival is observed throughout Southern India by Brahmins, Vaisyas and Kshatrias when they change their *yagnopaveethams* The Marwadis of Medak District also observe this practice of changing *yagnopaveethams* They perform *puja* and offer *naivedyam* to the family Gods, and change the *yagnopaveetham* In Medak District, Sales (weavers) who form a decent percentage of the population, along with several other non-Brahmin families call this as Rakhi Punnama and observe it as a day of festivity with worship and special offerings and feasts. The main function is the wearing of *rakhi* or *raksha bandhams* on their right hands A coloured thick paper in the form of a circular disc is tied round the right wrist of a male member with red silk thread by a sister, as a protective talisman for the year

8 **Sri Krishna Jayanti** is celebrated on *Sravana Bahula Ashtami* and *Navami* (July–August) The first day is Lord Krishna's birthday Sri Mahavishnu took this as His eighth incarnation of His 10 *avathars*.

According to the Bhagavatha Purana, Kamsa, a demon, took a vow to kill all the children born to his sister Devaki, because he was told that his destroyer would be her child Accordingly, he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilance over them Devaki immediately after her accouchment, fell a sleep, and a general torpor seized all the guards at the prison, due to the spell known as *Yogamaya*[1] of Sri Krishna During her sleep her husband Vasudeva carried away the new born babe from the prison where it was born to the house of Yasoda, the wife of Nanda, on the other side of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife The serpent

1 *Yogamaya* is personified delusion the great illusory energy of Vishnu, by whom the whole world is deluded In the Markandeya Purana she appears as Durga, but in the Vishnu Purana as Vaishnavi

king Vasuki followed Vasudeva across the Yamuna, with his hood opened out to protect the infant God from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it

Sri Krishna was born in the night The general observance is to fast the whole day. His decorated image or His picture is kept in a cradle and worshipped indicating His birth Some worship the figure of His mother Devaki sitting on a cot and feeding the baby On the following evening there is a procession of the Lord and in every street there is a celebration of *utlu* An inverted U-shaped bamboo frame is erected and a pully fixed in the middle over which a rope is passed To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it The basket is decorated all around with coloured cloth and heads of maize The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti* As the competitors try to catch, the *utti* is pulled up and water thrown against their faces This function is organised almost in every street of the town through which the procession passes In towns only the Vaishnavaites and a few other Hindus fast In the villages also one or two members in the Vaishnavaite families fast and perform the festival in their homes In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held within the temple In villages, *vayanams* are given to the Brahmin *purohits* and jacket clothes to Brahmin *muthaiduvas* *Vayanam* is a day's ration, complete in itself with tamarind, salt and all kept in a new winnow and offered to a *purohit* It is observed by all on a modest scale, with simple devotion and a feeling of festivity

9. Vinayaka Chaviti is a common Hindu festival celebrated by the rich and poor of the Hindu community, the scale of celebrations depending on the social status of the family This is celebrated on the fourth day of the waxing moon in the month of *Bhadrapadam* (August–September).

Vinayaka Chaviti is preceded by Gowri puja on *Tadiya* In Medak District it looks as if Vinayaka Chaviti is inaugurated by Gowri puja An image of Gowridevi (Parvati), mother of Vinayaka prepared in saffron is worshipped and sixteen puddings are offered The festival is a common one observed generally from one to three days at home and for nine days in the temples

Ganesa is the Hindu God of wisdom All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *isa*, the governor or leader, and *gana*, a company (of deities). He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk He is the son of Parvati, who is supposed to have formed Him from the scurf of Her body There are many versions to account for the formation of His head, one of which is that Siva beheaded Him for disobeying His orders but was requested to restore Him to life, which was done only by the addition of a sleeping elephant's head He is represented as riding a rat He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the *Mahabharata* to the dictation of the sage Vyasa The Ganesa or Vinayaka Chathurthi is observed in commemoration of the birthday of Ganesa.

Except the poorer classes, each house worships an earthen image of Lord Ganesa (Ganapati) in their house It is also a practice to have *darsan* of at least 5 such images Special preparations such as *undrallu*, *kudumulu* supposed to be the favourites of Ganesa are prepared and offered On a subsequent day suitable to each family, the image is taken to a well, worshipped there and immersed in water All Hindus under a supersitious belief avoid seeing the moon that day to safeguard themselves against unmerited accusations during the subsequent twelve months If by chance, they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in a cup of milk By so doing they are supposed to be absolved of the evil effects of seeing the Moon Taking a few cholam *pelalu* (puffed cholam) preserved from Nagula Chaviti also nullifies the evil effects of seeing the Moon

In Medak District, though the festival does not rank with Dasara or Deepavali, the duration of celebrations and the popular enthusiasm mark it as a much looked for festival In towns and villages not only the rich but also the poor have a mud image of Ganapati for worship Each village has

at least two or three good sized images under specially erected pandals for at least eleven days *Chathurthi* to *Chathurdasi* is the general rule and the period is prolonged to fifteen days or even 21 days in important centres of big towns. At each centre special and different offerings are made to the idol throughout the period, *undrallu* being prominent on *Chaviti* *Harikathas* and recital of the story of *Samanthakamani* afford entertainment at nights One other practice in the district is that each centre invites a few other centres at least every day to take part in the celebrations at that centre The send off on the last day, whether it is the 11th, 15th or 17th will be an imposing one, the image being taken in a procession on a decorated motor vehicle and immersed in the nearby tank, river or well

This prominence to Vinayaka Chaviti is due to the Maharashtra influence of the neighbouring districts The Maharashtras have given great prominence to Ganapati and in fact it is under the banner of this Lord that late revered Balagangadhara Tilak brought all the branches of Hindus, including Vaishnavites, together In this district Vaishnavites too observe the festival and worship Karthikeya (in human form) who is believed to be Lord Ganesa

In fact, in this district the season of festivity inaugurated on *Bhadrapada Suddha Tadiya* with Gowri puja seems to terminate only with Dasara on *Asviyuja Suddha Dasami* (September–October) Close on the conclusion of the Ganapati Navarathrulu and the immersion of the Lord in well, tank or river and the conclusion of *Mahalaya Paksham* on Mahalaya Amavasya, *Bhadrapada Bahula Amavasya*, one hears the sweet songs of young girls inaugurating Boddemma Panduga that commences on *Bhadrapada Bahula Padyami* (August–September) and ends on Mahalaya Amavasya only to be continued by the elderly folk in the name of Brathakamma Panduga from *Asviyuja Suddha Padyami* Every family prepared a rectangular plank of mud of considerable thickness with pits on it, equal to the number of persons in the family It is worshipped with flowers, *kumkum* and *pasupu* Each member puts a little rice into one of the pits for nine days and worships it daily During this period the children play their own part Every evening they dance round a group of **gobbemmalu* decorated with *pasupu*, *kumkum* and a variety of flowers They preserve each day's *gobbemmalu* till the last day On the last day *appalu* prepared with the flour of the rice in the pits and jaggery are offered to Boddemma Later the plank is taken in a procession and immersed in a river, tank or well The fortnight's store of *gobbemmalu* are also taken by children with the procession and immersed

10. Mahalaya Amavasya is celebrated on *Bhadrapada Bahula Amavasya* (August-September) The day of the New Moon in this month when the Sun is in the sign Virgo (*Kanya*) is known as *Mahalaya Amavasya* This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors The *Itihasa*, a great authority on the religious rights of the Hindus, says that the moment the sun enters the sign Virgo (*Kanya*) the departed manes leaving the world of Yama, the destroyer, come down to the world of man and occupy the houses of their descendants in this world Therefore, the fortnight preceding the New Moon of the month of *Kanya* is considered as specially sacred for propitiation of the departed spirits The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya[1] It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three generations back By this act he establishes his claim to inheritence

* *Gobbemmalu* are small cuboids of cowdung with bases bigger than the tops

1 Every Hindu is enjoyed to visit Gaya at least once in his life-time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour

The fortnight is known as *tarpana*[1] *paksha* (the fortnight of offerings), the ceremonies as *sradha*[2]

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families Offering *pindams* to the souls of the departed ancestors is the function of the day Vaisyas also observe the festival in the same way Some of the non-Brahmins content themselves by giving a Brahmin a day's ration in the name of the departed ancestors

In fact, this is the culminating day of a fortnight known as *Mahalya Paksham* or Mahalaya fortnight during which fortnight ceremonies of the departed souls are performed This is called in villages as *Pitharula Amasa, Petharla Amasa* or *Peddala Amasa* Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on Mahalaya Amavasya They then feel that the dead have joined the ancestors

Some of these non-Brahmins and non-Vaisyas give a day's ration to a Jangam in the name of the departed elders on *Sravana Bahula Amavasya* (July-August) terming it *Pitrula Amavasya* This practice prevails in areas where the influence of Jangams who have no belief in *Pitru Loka* has established itself

In Narayankhed Taluk where there are a number of families of Jangams *kalasa puja* is performed in the name of the departed elders They have no belief in *Pitru Loka* and do not observe *pitru paksham* but prepare *kalasam* to represent the elders and worship them

11 Brathakamma Panduga is celebrated for 9 days from *Asviyuja Suddha Padyami* to *Navami* (September-October) It is said that a Vaisya couple had a son and a daughter named Brathakamma After the marriage Brathakamma went to the mother-in-law's house Her brother and her brother's wife were with her parents, whom Brathakamma had to leave behind consequent on her going to her mother-in-law's house She and her husband were invited by her parents for Mahalaya Amavasya i e , on *Bhadrapada Bahula Amavasya* (September-October) Brathakamma was sent by her husband to her parents' house, promising that he would join her at her parents' house for Dasara festival i e , on *Asviyuja Suddha Dasami* (September-October) A couple of days after her arrival at her parents' house, the parents had to go to a neighbouring village Brathakamma and her sister-in-law were invited for an auspicious function by the neighbours She wore one of her sister-in-law's saree for the occasion and it got soiled due to smearing of sandal paste, turmeric powder, etc This was misconstrued by the sister-in-law as wanton soiling of the saree by Brathakamma The heartless sister-in-law induced her thoughtless husband to do away with his sister failing which she threatened she would divorce him Brathakamma's brother took her out during the absence of the parents on the pretext that there was an urgent call from her husband and killed her in the midst of a thick forest and buried her body by the side of the path Brathakamma manifested herself on her grave as a flower tree Her sister-in-law made the parents believe that she was sent to her husband on an urgent call But a day before *Dasami*, her husband started for the mother-in-law's house according to his previous

1 Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with sacred thread

2 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions) The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the sun and never return to be reborn on earth Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach two, *Swarloka*, heaven or *Bhuvarloka*, the astral plane, according to the life they have led in the world The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *sradha* ceremonies are duly performed to help them on their way to Yama For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras* When the *preta*-body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk On the thirteenth day after death the soul is equipped for its solemn journey There are twelve stages in the pilgrimage, each stage taking a month to fulfil Throughout the twelve months the relatives follow the departed spirit with the *sradha* ceremonies, sixteen in number, performed at stated times to provide it with sustenance and to prepare it for the goal When at last it is reached the *preta*-body is dissolved The soul now becomes a *pitru*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell In this state it comes before the judge, Yama, the Lord of *pitrus* When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *karma*

promise On the way he was very much attracted by the flower tree on his wife's grave and attempted to pluck out flowers to present them to his beloved wife He heard a voice saying

"ముట్టకు ముట్టకు మావారు
Muttaku muttaku mavaru
ముట్టబోకు మా వారు
Muttaboku mavaru
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu

meaning, 'touch me not my Lord, touch me not The sinful sister-in-law has got me killed and the heartless brother has killed me'

Unable to make out anything from it, he straight went to his mother-in-law's house where he was stunned to hear that his wife was sent for by him and that she had been already taken to his house Recapitulating the words heard on his way, he led the parents-in-law to the spot where the strange flower tree stood When his mother-in-law tried to pluck out a flower, she was warned by the voice from the tree—

"ముట్టకు ముట్టకు మా అమ్మ
Muttaku muttaku ma amma
ముట్టబోకు మా అమ్మ
Muttaboku ma amma
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu "

meaning, 'touch me not mother, touch me not The sinful sister-in-law has got me killed and the heartless brother has killed me' The culprits thereupon confessed the truth

In her memory an image of Brathakamma is prepared annually by every Hindu family that can afford to with a variety of flowers It would be more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank, plate or tray representing Brathakamma and worshipped Women dance round the heap in a circle singing the life of Brathakamma As Brathakamma reached her parents' home happily on the day previous to *Padyami* and her husband started on *Navami*, this *panduga* commences on *Padyami*, continues day after day with great pomp and devotion till *Ashtami* On the ninth day heaps of flowers of maximum size are arranged on planks or plates or trays and are taken in procession to a nearby flowing river, if there is one, or to a tank or a well There the container of the flower heaps are taken to deep water and slowly removed from under the flower heaps leaving them to remain floating intact on the water or floating down a stream or river for several days afterwards, presenting a pleasant sight

12 Dasara is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October)

It is believed that it is the anniversary of the day when Bhagiratha[1] the ancestor of Sri Rama brought down the river Ganga from heaven *Dasahara* means removal of ten sins (*dasa* = ten i e, ten sins and *hara* that which removes or expiates) Dasara or Vijaya Dasami is perhaps a corrupt form of the word *Dasahara* The legend has it that Brahma as the head of the Gods prayed to the Goddess Durga for protection of Sri Rama and destruction of Ravana who were engaged in a mortal combat The Goddess answered the prayer on this day and Ravana was killed A second version is that Sri Rama, after abduction of his wife by Ravana, came to know of Sita being kept under the Asoka tree in *Lanka* (Ceylon) and set out with his huge army to rescue her on this day which ended successfully Every Hindu Raja consequently considered this day the most auspicious one for setting out to wage war The whole of the period of ten days beginning from the first day of the bright half of *Asviyuja* (September–October) is devoted to the worship of Durga in South India

Vijayadasami is common to all Hindus irrespective of caste or status Besides the usual cleaning of

1 Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby Accusing him of having stolen it they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara, did penance and brought down the Ganga from Heaven and led her from the Himalayas where she had alighted to the sea The sons of Sagara were purified.

residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings While offering the leaves the higher classes pronounce the following *sloka*

"శమీ శమయతే పాపం
"Sami samayathe papam

శమీ శత్రు వినాశనం
Sami sathru vinasanam

అర్జునస్య ధనుర్ధారి
Arjunasya Dhanurdhari

రామస్య ప్రియదర్శనమ్
Ramasya priyadarsanam "

meaning, '*Sami* destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami* Arjuna took up the bow and Lord Rama rejoined Sita '

Wearing new clothes is not a general order Only the rich enjoy the privilege The poor put on their best and cleanest preserved for the occasion During the preceding nine days grouped as *Navarathrulu* or *Devi Navarathurulu*, Goddess Parvati is worshipped throughout the week and the festival is observed in different ways at different places and by different communities On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswati puja They arrange the books, worship Saraswathi (the Goddess of learning) and offer *naivedyam*

The eighth day is a day of Durga *puja* or Durgashtami on which day all devotees worship Durga in this district On the ninth day, the Brahmins perform *puja* to the family Gods, while the Vaisyas worship weights and measures The agriculturist, carpenters, barbers, etc , worship the implements they generally use in their profession The agriculturist, for example, worships his plough, scythe, spade, etc Other weapons such as guns, daggers, swords, etc , are cleaned and decorated and *puja* performed In the modern days, the motor vehicles are invariably washed, decorated with turmeric, *kumkum* and flowers and *puja* is performed by burning incense

In villages *Ayudha puja* is performed on any of the convenient days from *Ashtami* to *Dasami*.

In this district Dasara is celebrated by one and all On this occasion houses are invariably cleaned and whitewashed New clothes are purchased by one and all according to their economic status Sons-in-law are invited by their parents-in-law and the entire period of ten days is a period of gaity and festivity This festival occupies the first place in the district on account of the coincidence of more than one custom, which is not so in other districts The importance given to Durga *puja* is no less than that in districts where Dasara means only Durga *puja* or *Devi Navarathru'u* Saraswati *puja* and *Ayudha puja* are as important as in any other district

Another interesting feature in this district is that after worship of the *sami* tree, the villagers are particular of having the *darsan* of *Palapitta*, a bird with rich plumage which is generally associated with *Garuda*, the sacred kite and vehicle of Lord Vishnu They return home only after having a glimpse of the bird

In Medak Revenue Division and particularly in Narayankhed Taluk, *Pa'apitta* is also called *Neelakantapakshi* or *Dasarapitta* or *Darsanapitta* In this area a sword is also worshipped along with the *jammi* or *sami* tree and during the processional march to the *sami* tree green stems of cholam are held by the children

Durga *puja* is not confined to Durga or other *Shakti* temples in this district Several families worship *ghatams* (new earthen vessels decorated with *pasupu*, *kumkum*, etc) during the *Navarathris* and at the conclusion of the festival gift them to Brahmins, Jangams, Dasaris, etc

13. Deepavali and 14 Dhanalakshmi Puja — Deepavali, also called Naraka Chathurdasi, is celebrated on *Asviyuja Bahula Chathurdasi* (September-October) Dhanalakshmi *puja* comes off on the New Moon Day (*Amavasya*) of *Asviyuja* All Hindus believe that Lord Krishna along with his consort Satyabhama killed Narakasura and returned home early in the morning on this day Being an occasion for rejoice, elders and younsters get up early in the morning, take oil bath and celebrate the festival with a display of fire works It is a day of festivity with special food preparations There is display of fire works in the night

In towns and nearby villages in this district, hundreds of oil lamps are placed on pials and com-

pound walls of their houses by the rich The merchant class, particularly the Marwaris perform Dhanalakshmi *puja* in the night inviting friends and relatives The Marwaris commence accounts of the year on that day

Marwaris issue special invitations to friends and customers for the *puja* of Dhanalakshmi All money due to them is collected and worshipped along with *kalasam* decorated with jewels at their residences while the picture of Lakshmi is worshipped at the place of business. Fruits, flowers and *thambulam* are distributed In some cases there is what is known as *chadivimpulu* which is the presentation of a small amount by the invitees as a good wish for the next year's prosperous business

In this district this festival is held next in importance to Dasara In towns and villages an atmosphere of festivity prevails in every family Newly wedded daughters and sons-in-law are invited for the festival This is an eagerly looked for festival in towns and villages *Puliveshams*, etc , afford entertainment

In Narayankhed area, a *kalasam* is prepared with a particular kind of grass known as *kasigaddi*, over which is placed an earthen oil lamp Then the *kalasam* is kept on a dung heap and worshipped, A cow is also worshipped and offered *naivedyam*

15 Subrahmanya Shashti takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November–December) Subrahmanyaswamy, generally known as Kumaraswamy, is the God of War and the General of the army of the Gods He is the son of Siva and Durga, is mounted on a peacock with a bow and spear in his hands He is depicted as very handsome It is said that woman who have no male children especially propitiate him to beget a son as handsome and courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save *devas* and Brahmins from the *Danava* Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him Insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavanta Lord Siva was doing severe penance so that he could marry Parvati and beget the saviour of the world Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the Universe Lord Siva married Parvati and birth of Kumaraswamy was an event of great joy to the whole Universe

Subrahmanya Shashti in this district is confined to a very few Brahmin, families

Fasting, *puja*, offering cocoanuts and *naivedyam* are the rituals observed One special feature on this occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those that participate in it

16 Sankranti — Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*Makara*), which is identified with the *Uttarayana* or return of the Sun to the North or to the winter solstice The festival marks the return of the Sun to the northern hemisphere It is observed from 13th to 15 January generally and also on the 16th in the coastal districts of Andhra It is also known as Pongal in Southern India and is dedicated to the glorification of agriculture In the coastal districts of Andhra, it is the most important festival As Sri Manohar Prabhakar puts it in his article in the Daccan Chronicle dated 19th January 1962 it is in the real sense a festival of the harvest Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits and vegetables Everything will be in plenty One and all hail this festival as the symbol of affluence with joy and exuberance In this district this is not a greatly looked for festival It is given a very ordinary place and is observed only for a day on the 14th January when *vayanams* are given to Brahmin women *Vayanam* includes new earthen vessels and all new agricultural produce such as fruits, grain, tamarind, jaggery, sugarcane along with *pasupu* and *kumkum* Sweets prepared in the houses are offered to Gods This is a simple festival mostly confined to women

17. Bhisma Ekadasi is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January–February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarchs of progenitors, the Diti Manes, constituted an important element. This day is dedicatde

to Bhishma[1], the son of Ganga and great uncle of the Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and the Kurus, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to supply this defect persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesame seeds and boiled rice The act expiates the sin of a whole year One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons.' After his defeat by Arjuna, he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayana punyakalam* Brahmins observe fasting, perform *puja* to Bhishma and break their fast on *Dwadasi* with *parani*, a feast This is unknown in rural parts

18. Mahasivaratri[2] — falls on the fourteenth day of the waning moon in *Magham* (January–February).

1 Bhishma was a great general and philosopher Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparallelled in the History of India His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the King succeeding to the kingdom Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life-lung celibacy cut off his line of offspring, saying that even dying childless he would attain heaven So firm was his attachment to the vow that when on his step-brothers' death, no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom he replied, "I can renounce the empire of heaven but truth I shall never renounce" Lying on his death-bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of policy, of the art of war, the means of attaining salvation, etc

2 We dive into the ethical, metaphysical and allegorical lesson and import of the Mahasivaratri *Vrata* It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great *Vrata* It is briefly as follows

A hunter at Kasi goes into the forest on hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under a tree and wakes therefrom to find the sun has set already In tense and awe-inspiring darkness envelops the whole forest, no ray of light enters it to pierce the darkness and show him his way home, but the forest night is vigorously alive and resounds with the roamings of lions, tigers and other wild quadrupeds It is impossible to think of returning home and he, therefore, decides to ascend the tree and pass the night on that brittle perch, which, however, unsafe seemed safer at any rate than terra firma Fortunately for him five happy co-incidences combine for his happiness and they are (i) that is the Mahasivaratri night, (ii) that is the *bilwa* tree which he has climbed, (iii) that an ancient Sivalinga is just below him, (iv) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food, and (v) that it being the *Sasiruthu* (dew season) the *bilwa* leaves which are wetted bv the seasonal dew and which (owing to his frequent changing of his uncomfortable posture) are displaced from their setting, fall continually all the night through on the Sivalinga beneath.

In other words the hunter has unwittingly observed all the requirements of the Mahasivaratri *vrata* including the fasting, the all-night vigil and the *bilwarchana* (worship with *bilwa* leaves) and Lo! and behold We find Bhagwan Sri Sankara pouring forth His grace on the hunter, purging him of all his sins innumerable and giving him salvation

The story is a long and beautiful one, pathetic in its setting and soul-stirring in its descriptions This bare skeleton summary of it will, however, suffice for our present purpose

Proceed we know to a brief study of the inner, spiritual, allegorical and symbolical significance of this *maha vrata* But in order to unravel and understand its inner secret it is necessary that we should analyse the compound-word Sivaratri *vrata* into its three component parts i e, *ratri*, Siva and *vrata* of each separately and then synthetise them again together Along therewith, we shall of course have also to consider the *sadhana* (means required for) and *phal* (the result) of the *vrata*

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows and is the blissful one He is omnipresent, omniscient and omnipotent *Ratri* is to give and means that which gives peace and happiness In the present instance *ratri* does not mean physical night but symbolises the withdrawing by the *sadhaka* (aspirant on the ladder of spiritual progress) of all his senses, his mind and his intellect nay, his whole being away from all the follies and the distractions, the snares and the delusions of the more sensual world around him and his in-drawing of himself into the supreme self within

The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (i e, our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *paramathwa thathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive and awake to

Upavas does not mean mere physical fasting It also means turning our senses and mind away from their *bahirmukha vriththi* (i e, their external sense-ward tendency) and making them *antharmukha* (turned inwards i e, towards the supreme soul within) we really perform or, in other words dwell spiritually and intellectually God-ward *upavasa* thus involves not a mere physical fasting but also the mental turning of ourselves towards God

Amavasya grammatically means dwelling i e., dwelling of the sun and moon together On the spiritual plane, however, the sun and the moon symbolise the *paramathma* and the *jeevathma* (the universal soul and the individual soul) respectively *Amavasya* means the *samadhiyoga* stage wherein the *jeeva* has become one with the *parmathma* and there

—*Contd.*

This, in the estimation of the followers of Siva, is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death The festival is said to have been enjoined by Siva Himself who declared to his consort Uma that the fourteenth of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to perform the worship He then recites special *mantrams* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa*, a set of gesticulations accompanied by short prayers The repetition of *nyasa* (i e , touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga, they are fruits, flowers and incense and lights during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held Firstly, the Linga is bathed in milk Incense, fruits, flowers and articles of food, boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras* Secondly, it is bathed in curds Third time it is bathed in ghee In the fourth watch the Linga is bathed in honey Brahmins are entertained and presents are made to him Women as well as men perform this *vrata*

All Hindus except Vaishnavites observe this festival There is not much difference in the observance of this festival by the several sub-communities On *Magha Bahula Chathurdasi*, devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanut, fruits, *panakam* and *jannei am* They observe *jagarana* (keeping awake the whole night) attend the *purana kalakshepam*, *Harikathas* or dramas with Saiva themes The next morning they break their fast after a bath and *puja* During the second day also they desist from sleep One general practice is that this festival is observed not at their residences but at holy places, such as Srisailam, Mahanandi, Kalahasti, etc , at times hundreds of miles away from home with belief that those places are further sanctified during the period by the presence of *Devatas* that visit the centres to worship the presiding deity

19 Kamadahanam and 20 Holi—As in other districts of Anhdra Pradesh, these two festivals are clubbed together in this district In other districts it commences on *Phalguna Suddha Triodasi* and concludes on *Bahula Padyami* (February-March) But in this district it is a sixteen day affair

One legend which is current is that Manmadhai was burnt to ashes by the fire from the third eye of Lord Siva who in his wrath opened it for having been disturbed in His penance This extreme sacrifice was made by Manmadha at the behest of his father Lord Vishnu in order to save *devatas* from *rakshasa* Tarakasura who could be killed only by the son born to Lord Eswara and Parvati Manmadha disturbed the penance so that Lord Siva could marry Parvati

According to Vaishnava Puranas, it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhashudha, Hori, Holi, Holika, Medha and Dhundha The most probable supposition,

is the actual experience of absolute Monism, oneness of God the individual soul and the whole Universe *Krishna Bahula Chathurdasi* night is prescribed because the *jeeva* has withdrawn himself into the Lord but is not yet so completely absorbed and merged as to lose his individual consciousness, where no further *sadhana* is left or even possible This is the *subha muhoortha* (the auspicious moment) for *siropasana* which can lead us to *Amavasya* or the *samadhiyoga*.

To sum up, recapitulate and conclude, the hunter of the narrative, there is *jeeva* (the individual soul) who goes out on his incessant quest after sensual enjoyments but, tired and sick and sore and disgusted with his unending travel and vain search for real and lasting happiness through sense enjoyments falls asleep to them or withdraws himself from the fasts absolutely (i e , shuns sensiality, materialism and bestiality altogether) wakes up to realise the character of forest darkness of *agnana* (ignorance) which envelops him on all sides, seeks protection therefrom and its terrors by climbing the tree of *jnana sadhana*, keeps vigil all through i e., is always on his guard against succumbing any more to the snares and temptations of the flesh and senses and performs perpetual *puja* worship of the Anantharyami Lord of the Universe and thereby attains the one-ness with God which, consciously or unconsciously, is the one ultimate inner wish of, and hearts innermost desire of every *jeeva* (individual soul) in the whole Universe Such are the allegorical lessons of Mahasivaratri —Article from *Bhavan's Journal*, 4th March 1962 on Mahasivaratri and its significance by H H Sri Bharati Krishna Teertha of Puri

1 Manmadha was the son of Maya (the primary illusion) or the general attracting power and is married to Rati, affection and his bosom friend is Vasant (the spring) Manmadha or Kama is represented as a youth with eight arms and attended by four nymphs—Pleasure, Affection, Passion and Power bearing the shell, the lotus, a bow and five arrows and a banner riding on the marine monster Makara or on a parrot

however, is that it was set apart to celebrate the return of spring upon both the animate and inanimate creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth The festival dates from Vedic times According to a legend Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway It so happened that one day, an old woman's only grandson was to be offered as victim and while she was lamenting for her misfortune a holy mendicant hearing the cause of her sorrow thought for a while and advised that if Holika could be made to hear vile and obscene expressions she can be killed for she was destined to die that way only The whole village took this holy man at his word and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped dead as prophesied This event is supposed to be commemorated by the festival and the obscene language used by some youths generally during the Holi festival is believed to have originated from this legend

This is observed by all the Hindus irrespective of their economic status The main function held on *Purnima* is called *Kamanna Punnama* or *Kamanna Panduga* An earthen image of a female is placed in the centre of the pit and some kind of *puja* is performed Firewood, etc , collected in the town is placed all round the image A picture of Kama and Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva, is taken in procession and later burnt in the pit Burnt sticks are taken home and oil lamps are lit with it *Vasantam* is celebrated on a small scale Ryots remove the ash from the pit and use it for crops particularly vegetables with the belief that it is a good insecticide.

21. Beerappa Panduga—Beerappa is the family God of Kuruvas in Andhra, Karnataka and Maharashtra The image of the deity is a formless stone and at times it may also be in human form In Andhra Beerappa festival is celebrated in Anantapur District by Kuruvas and Gollas Other non-Brahmin communities also celebrate this festival The festival is of importance and there is no fixed date for its observance and it is not incumbent to celebrate it in all places annually The celebrations are held in March and the observance in different places on different dates makes the festival more conspicuous on account of the increased size of the congregation formed not only of the local people but also people from neighbouring areas of the district where the festival is not celebrated during the same period It is a special occasion to invite friends and relatives from other places Almost all places have Beerappa temples, where they are not built, the house of a Beerla with priestly status takes the place of the temple On the first day Lingams (formless stones) three or five in number are worshipped on the river or tank bed or on the edge of a well and brought to the temple with music and dance. They are enshrined in the temple for worship during the festival period The duration of the festival is for about a week Animals are sacrificed and the mutton of the animals forms the chief menu *Jyothulu* and *bonalu* are the important rituals. On a convenient day during the festival period, Kuruvas, Gollas and Sales carry *jyothulu* or *bonalu* on their heads *Jyothulu* are earthen oil lamps and *bonalu* is cooked rice in decorated earthen pots Dances, songs, etc , are the entertainments

COMMON MUSLIM FESTIVALS

1. Ramzan is observed during the ninth month of the Muslim year *viz.*, *Ramzan* (February-March). Prophet Mohammad, while he was doing penance in Gharebwera (a cave) in Mecca at his fortieth year, is believed to have acquired Quran sent by Allah through Gabriel The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran

Throughout the entire month Muslims commence their fast at 4-30 a m to break it only after sunset All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva During the nights *Moulv es* deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer namely *ta-ra-vi* (20 *rakhaths*) is offered and a part of the holy book, Quran is recited On *kade rath* or the "best night" (shab-e-khader) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the holy book is completed. On the *bade rath* all keep awake till 4 a.m when the reading of Quran will be completed and sweets are distributed The fast is broken in the night at home

by some and with a common dinner from a common plate in the mosque by several The last day is *khudba* day i e, 1st day of *Shawval* on which the observance culminates with great pomp and show All wear new clothes and each member in the well-to-do family distributes among the poor 1¼ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz* They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town) One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz* The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field, or shop *etc*, though their non-observance of *roja* is sinful in the eyes of the *Shariyat* (Religious law) But the *namaz* at the *idgah* is seldom missed by any one The procession to *idgah* is by one route and they return by another, so that the beggars that line up the route on both sides, might have the benefit of the charity of the rich

2. Bakrid (The cow feast) is also called *Id-i-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast) It is celebrated on the 10th day of *Zilhaz* (April-May) and is part of the rites of the Mecca pilgrimage It is observed in all parts of Islam, both as a day of sacrifice and as a great festival It is founded on command in the Quran, Chapter XXII, verses 33-38 Two of the verses are

> "Ye may obtain advantages from the cattle upto the set time for slaying them, then the place for sacrificing them is at the ancient house By no means can their flesh reach unto God, neither their blood, but piety on your part reacheth Him Thus hath He subjected them to you that Ye magnify God for his guidance, moreover announce glad tidings to those who do good deeds "[1]

The legend goes that before the birth of Prophet Mohammad, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself The enraged mob threw him into the fire but the angels and God saved him God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty Though Satan tried to dissuade him, Ibrahim executed the Lord's command However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved The best he loved was his youngest son Ismail or Ishmail who was made to prostrate blind-folded Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-Ho-Akbar* (with the name of God who is great) drew the sword across his neck In the meanwhile, however, the archangel Gabriel snatching Ismail from underneath the blade, substituted a broad tailed sheep in his stead Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *Idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer *namaz* (prayer) It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over Therefore, the *namaz* is performed early even before taking breakfast Within three days, the head of the family takes a sheep or cow or a goat and turning its head towards Mecca, says

> "In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds He has no partners that is what I am bidden, for I am first of those who are resigned " "And then he slays the animal The flesh of the animal is divided into three portions, one-third being given to relations, one third to the poor and the remaining third reserved for the family It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy Some authorities limit the number to seven" [2]

[1] E Denison Ross, *An Alphabetical List of Feast and Holidays of the Hindus and Mohammadans*, (Calcutta 1914) p 102.
[2] *Ibid*, p 103

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing *Chappaties* (wheat bread), sweets and bowls of *khuma* are the only preparations for the dinner Rice is not cooked generally Presentations are made to the youngsters

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life Rich persons give alms to the poor.

3 Moharram—

"The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival Yazid, who succeeded his father Muawiyah in the year 60 A H was a drunkard and a debauchee The people of Kufah, which was the home of theologians and priests in those days, were scandalized and he in return treated them with much contempt At this time Hussain was residing at Mecca He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah The friends of Hussain in vain urged that the people of Kufah were a fickle lot and that they could if they wished, revolt against Yazid without his help Hussain accepted the call and started for Kufah with his family and a small escort of horsemen and one hundred infantry But meanwhile Yazid sent the Governor of Basrah to obstruct the way and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men The people of Kufah gave no aid Submission or death was the alternative for him He asked his followers that those who wished to go, could do so But they refused to leave him saying what excuse they would give to his grandfather on the day of judgment, if they abandoned him? One by one the little band fell, and at last Hussain and his little son, a mere infant, alone remained Hussain sat on the ground Not one of the enemy seemed to dare touch him He took the little lad up in his arms, a chance arrow pierced the child's ear and he died at once Hussain placed the corpse on the ground saying "We come from God and we return to Him O God, give me strength to bear these misfortunes " When as he bent to drink, an arrow struck him in the mouth Encouraged by this, the enemy rushed on him and speedily put an end to his life The plain of Karbala is now a place of sacred pilgrimage to Shiahs, and the sad event which took place there is kept alive in the memories by the annual celebration of the Moharram "[1]

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*

Strictly speaking this is no occasion for festivity and joy In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day) It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow They weep and wail beating their breasts during these ten days Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period They wear only black clothes They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names The highly orthodox Shiahs condemn even the processions They consider the two heroes equal to Prophet Himself.

"Some days previous to the festival, the *imambara* (house of Imam), also called *ashur khanah* (ten-day house), is prepared As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbet* or some sugar in the name of Hussain. The *fatihah* concludes thus 'O God, grant the reward of this to the soul of Hussain ' The *sherbet* and sugar are then distributed The *imambara* is generally a temporary structure or some large hall fitted up for the occasion The *alams* or standards which are commonly made of copper, and brass though occasionally of gold or silver, are placed against the walls. The usual standard is that of a hand placed on a pole This is emblematic of the five members, (the Prophet Himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the Prophet, and is the special standard of the Shiahs "[2]

For the first six days nothing else takes place From seventh to ninth day they are taken out in procession in the streets Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out "Hussain! Hassan!" The three days are enjoyed with fancy dresses of tigers, bears, *etc* , and mimicry.

1 E Denison Ross, *op cit* , pp 106-107
2 *Ibid* , pp 107-108

Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams* On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire Whatever the principle might be, the influence of the ten-day observance of Dasara with fire walking in several places is seen in the ten-day observances of Moharram It is the carnival of the lower class Muslims and Hindus On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs *Sherbeth* is generally distributed After the 3rd day the *alams* are taken home and kept in safe custody for the next Moharram

In Medak District the festival goes by the name *Peerla Panduga.* There is communal concord in this district and Moharram is a common festival for the Muslims and Hindus There are villages who maintain at least the family of the *mujavar* in order that he may be of service to them for this annual festival Several Hindus take advance vows of fire-walking to get over troubles for themselves or their cattle and fulfil them after fasting the whole day.

4. Milad-Un-Nabi is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* (July-August), in commemoration of the death of Prophet Mohammed

The story goes that being an orphan Mohammed was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima Even as a baby he refused the milk from the right breast of Halima which he left it to her son One day Gabriel cut the chest of Mohammed, washed the heart with sacred water and prepared him to be a prophet and a reformer of the world He performed penance and got Quran from God through Gabriel He preached that Almighty is one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance He spread his Gospel, gradually regained Mecca and passed a way in the year 1775 on the twelfth day of *Rabi-ul-Avval* On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the prophet are recited They keep awake throughout the night and *namaz* is performed Quran is recited in mosques during which period of *moustache* (often a single hair of it and the piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *kazi* This is done only in big towns Relatives are entertained to a good feast

5 Peer-E-Dastagir is celebrated on the eleventh day of the fourth month *i e*, *Rabi-us-Sani* (August-September) by the Sunnies in honour of the saint Abdul Khadar Jeelani or Geelani His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well This is an occasion of his birthday celebration In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in a majority In other places the flag is fixed on a margosa tree near the entrance to the place This is done with the belief that a flag of Peer-e-Dastagir who was a great saint would protect the place warding off all epidemics and foul play of Satan Just as in Moharram it is a very happy occasion though for a single night In rural parts of Medak District it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether

there is a procession or not Several miracles are attributed to the credit of the great saint At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie The gang of robbers reformed themselves and became a group of his disciples

6 **Shab-E-Barat or Night of Record** — This festival is held on the night of the fourteenth of the eighth month *i e*, *Shaban* (December-January) and it is believed that the duties of the men for the ensuing year are recorded The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns

COMMON CHRISTIAN FESTIVALS

1 **The New Year's Day** — The 1st of January is celebrated as the New Year's Day by all Christians Celebrations commence an hour or two before the actual birth of the New Year Between 10 and 11 O clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches The function commences with the distribution of sweets to the assembly A speech is delivered about the closing year Exactly at 12 O'clock in the midnight a speech is delivered ushering in the New Year Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus At about 00-30 hrs the function concludes by a service and mutual exchange of greetings for the New year by those assembled there At 5-30 hours, in the morning of the New Year's day each family conducts service in the house Prayers are offered for the benefits of the previous year and for blessings in the ensuing year After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives Church service between 9 and 11 a m is attended by all Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ brings the function to a close

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, *etc*, received from friends and relatives on a table in the well-decorated hall of the house, cleaned and decorated The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one-tenth of a month's income to the Church by all devoted Christians, special offerings are made to the Church for the extension of the Kingdom of Jesus Christ *i e*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone It is extended to all classes of educated people The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there duringthe close of the year In spite of these celebrations Christians do not attach much religious importance this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day It may be observed, as any other Indian does, as the first day of the official calendar year Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of fore-fathers, all the functions of thanks giving for the closing year and prayers for the New Year, *etc*, can as well as be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2 **Good Friday** Jesus Christ was crucified in Jerusalem by the Jews on Friday and 'Good Friday' is celebrated to commemorate the day It is a part of the celebration of the Easter[1] and comes

1 Easter—The day the Christians celebrate Christ's rising from the dead is called Easter It always comes off on a Sunday falling either in March or in April The date depends on when the moon appears in full in those months However, it can never be early than March, 22 nor later than April, 25

To many, Easter means the coming of spring In this season trees gives out new leaves, seeds that have rested in the ground all winter send up leaves and flowers, month come out of their cocoons, birds build nests and lay eggs For hundreds of years eggs have signified the awakening of life in spring Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here' (*The Golden book of Encyclopedia*—Book V pages 443 by Bertha Moris Parker)

immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout the Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pente-cost This period of the Easter cycle may be divided into 3 periods (1) The preparatory fast of the forty days of Lent, (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed, (3) The octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In Medak District fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter *i e*, the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion week.' The religious-minded elders observe the fast very strictly and engage themselves in prayers On Friday Church service is conducted from 11-00 hrs to 16-00 hrs when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death Each speech is preceded and followed by a prayer No true Christian fails to observe fast at least on that day The Sunday following is Easter Early in the morning at 5-00 hrs all the members of the Church start in procession from the Church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher By 7-00 hrs they return home and get ready to attend the Church by 9-00 hrs Roman Catholics, however, do not go in procession but attend their respective Churches, have service from 3 to 4 p m., as Jesus is believed to have been crucified at 3-00 p m They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter vigil' Immediately after the service in the Church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians New born babies are brought to the Church and Christened with biblical names by the pastor Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ This is done by immersing the Christian in the water and taking him out by the pastor or some other Church authority chanting hymns This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John the Baptist, baptised for the first time in the waters of the river Jordon It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the Protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled Feasts are held and consumed in every house with friends and relatives

3. **Christmas** is the birthday celebration of Jesus Christ Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service' The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in Churches In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas father' visits them with presents. This 'Christmas father' or Santa Claus is an imaginary old person with a white flowing bird and a red snow suit who is believed to fill the children's stockings with Christmas presents by night The children generally fall asleep by mid-night of the Christmas Eve, then the parents keep presents like sweets, balloons, toys, *etc*, in stockings and keep them under their beds or on the tables. In the morning the children are told that 'Christmas father' had come and left them presents Even in the Church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation, distributing sweets, *etc*, to the children from the stockings hung to a bamboo stick on his shoulder On the night of 24th December, the members of the Church specially youngsters go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on 25th morning Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured

bulbs Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree'

The Roman Catholics do not have the Chrismas tree but exhibit in a crib the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in Medak District, whether rich or poor, in towns or villages The well-to-do in the towns celebrate the festival in the manner detailed above Even the poor on account of the close association with the rest in towns observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas tree' is a luxury for them. For the uneducated Harijan converts of the village Christmas is, perhaps, a festival Rich feasts of the year are held though they are not advanced enough to conceive the idea of a 'Christmas father' or 'Christmas tree'. But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of life and teachings of several of the Christian saints and arranging *burrakathas* and even *harikathas* about the saints are resorted to to support their Mission

BIBLIOGRAPHY —*An alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* by E DENISON ROSS, 1914

APPENDIX – II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No and name of Village/Town	Distance from nearest Railway Station City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation–local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				1 SANGAREDDY TALUK					
1	8 Mansanpalle	4 miles from Gollaguda Railway Station and 6 miles from Sankarapalle Railway Station	Pochamma Bonalu	In Ashadham (June–July) No fixed date nor days	Local, religious	Pochamma, image in female form	Local congregation Hindus		
2	25 Mallikarjanpalle	18 miles from Sangareddy	Mallikarjunaswamy Uthsavam	Sravana Suddha Padyami to Bahula Amavasya (July-August) 30 days	Local, religious	Mallikarjunaswamy, stone Sivalingam on which there is a serpent hood	Local congregation Hindus		
3	42 Chandapur	16 miles from Sadasivpet Road Railway Station and Sangareddy	Manikya Prabhu Uthsavam	Margasira Suddha Ekadasi to Chathurdasi (November–December) 4 days	Local, religious	Manikya Prabhu	Local and from neighbouring villages Hindus		
4	48 Venkatapur	2 miles from Sadasivpet	Venkateswaraswamy Aradhana	Magha Suddha Ekadasi to Chathurdasi (January–February) 4 days	Local, religious	Venkateswaraswamy	Local congregation Hindus		
5	II Sadasivpet	By the side of Sholapur–Hyderabad Road at a distance of 10 miles from Warangapalle and 40 miles from Hyderabad	1 Manikya Prabhu Jatara	Margasira Suddha Chathurdasi to Purnima (November–December) 2 days	Local, in memory of the saint	Manikya Prabhu, a tomb	Local congregation Hindus		Sri Rama Navami from Chaitra Suddha Padyami to Dasami (March–April) is also celebrated in this town
			2 Durgadevi Jatara	Ashadha Suddha Purnima (June–July) 1 day	Local, religious	Durgadevi, a stone image	Local congregation Hindus		
6	53 Khambalpalle	3 miles from Sadasivpet motor route and 12 miles from Sangareddy	Pochamma Devata Aradhana	In Ashadham (June–July) 30 days	Local, religious	Pochamma	Local congregation Hindus		

7	56 Nandikandi	16 miles from Sankarapalle Railway Station	Ramalingeswaraswamy Jatara	In Magham (January–February). 2 days	Local, religious	Ramalingeswaraswamy, Lingam and image of Parvati Devi	Local congregation. Hindus		
8	59 Mubarakpur	2 miles from Peddapur motor route, 6 miles from Sangareddy and 18 miles from Sankarapalle Railway Station	Manikya Prabhu Uthsavam	Margasira Suddha Vidiya to Bahula Padyami (November–December) 15 days	Local, religious	Manikya Prabhu image in human form	Local congregation. Hindus	Eatables, cocoanuts, etc	
9	69 Mundevunpalle	6 miles from Malkapur Railway Station	Pochamma Bonalu	In Ashadham (June–July) No fixed date	Local, religious	Pochamma	Local congregation Hindus		The following festivals also are celebrated Durgamma Jatara once in three years, Beerappa Jatara once in two years, and Hanumandla Aradhana in Sravanam (July–August) for 3 days
10	76 Haridaspur	6 miles from Peddapur motor route, 8 miles from Golladuda Railway Station and 10 miles from Sangareddy	Pothuluri Veerabrahmamgari Aradhana	Vaisakha Suddha Dasami to Dwadasi (April–May) 3 days	Confined to this and nearby villages, in memory of the saint	Pothuluri Veerabrahmamagaru, a banyan tree	2,000, local and from neighbouring villages Hindus	Foodstuffs, eatables, etc	
11	77 Kondapur	4½ miles from Peddapur bus stage on Hyderabad–Bombay road which is at a distance of 7 miles from Sangareddy and 38 miles from Hyderabad	Durgamma Jatara	In Ashadham (June–July) One day once in 2 or 3 years	Local, religious	Durgamma, village deity, 5 feet high stone image in human form	500, all communities	Eatables, cocoanuts, bangles etc	Bhajans are performed every Friday in Manikya Prabhu temple by local devotees
12	78 Marepalle	5 miles from Sadasivpet and 8 miles from Morangpalle Railway Station by foot	1 Lakshmi Narayana Jayanti	Margasira Suddha Chathurdasi to Bahula Padyami (November–December) 3 days	Confined to this and nearby villages, religious	Lakshmi Narayana, in human form	Local and from neighbouring villages Hindus		
			2 Khasim Saheb Urs	Vaisakha Suddha Chathurdasi to Bahula Padyami (April–May) 3 days	Local, in memory of the saint	Khasim Saheb	Local congregation. Muslims		
13	I Sangareddy	12 miles from Sankarapalle Railway Station and 37 miles from Hyderabad	Durgamma Jatara	From Bhadrapada Bahula Tadiya (August–September) 4 days	Confined to this and nearby villages, religious	Durgamma	Local and from neighbouring villages Hindus and Muslims	Fruits, flowers, eatables and fancy goods	The following festivals are also celebrated 1 Fathe Khan Hazrath Urs for 3 days during Rajab (November–December) 2 Sri Rama Kalyanam for 3 days from Chaitra Suddha Navami (March–April) 3 Sri Manikya Prabhu Jayanti for 5 days annually

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1	2	3	4	5	6	7	8	9	10
				1 SANGAREDDY TALUK—*Contd*					
14	98 Kandi	5 miles from Sangareddy and 10 miles from Sankarapalle Railway Station	Panduranga-swamy Jatara	Kartika Suddha Purnima to Bahula Triodasi (October-November) Festival 14 days. Fair 6 days	Confined to this and nearby villages, religious	Pandurangaswamy, stone image in human form	2,500, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, books, Ayurvedic drugs, pictures and photos, cloth and toys	There is a choultry for the visitors
15	115 Lakdaram	3 miles from Rudravaram and 12 miles from Sangareddy	Venkateswaraswamy festival	Margasira Bahula Padyami to Sapthami (November-December) 7 days	Local, religious	Venkateswaraswamy, stone image in human form	Local congregation Hindus		
16	116 Rudraram	8 miles from Sankarapalle and 9 miles from Sangareddy	Ganadhipathi Uthsavam	Bhadrapada Suddha Chaviti to Navami (August-September) 6 days	Local, religious	Ganadhipathi, stone image	Local congregation Hindus		
17	117 Pasharmailaram	3 miles from Rudraram, 5 miles from Nagulpalle Railway Station and 14 miles from Sangareddy	Pochamma Bonalu	In Sravanam (July-August) 3 days	Local, religious	Pochamma, stone image	Local congregation Hindus		
18	119 Bhanur	4½ miles from Sankarapalle Railway Station	Sangameswaraswamy Jatara	Magha Bahula Dasami (January-February) to Phalguna Suddha Padyami (February-March) 7 days	Local, religious	Sangameswaraswamy, stone Sivalingam	Local congregation Hindus		
	(119(a) Kancharlaguda hamlet of Bhanur	4½ miles from Sankarapalle Railway Station and 8 miles from Sangareddy	Chittaramma Jatara	In Jaistham (May-June) 3 days	Local, religious	Chittaramma, in human form	Local congregation Hindus		

19	121 Isnapur	11 miles from Sangareddy and 25 miles from Hyderabad	Manikya Prabhu Jayanti	In Kartikam (October – November) 1 day	Local, religious	Manikya Prabhu	Local congregation Hindus		
20	122 Chitkul	1 mile from Hyderabad-Bombay road and 10 miles from Sangareddy	Durgamma Jatara	In Ashadham (June–July) 4 days	Confined to this and nearby villages, religious	Durgamma, stone image	Local and from nearby villages Hindus		This is celebrated once in 3 years
21	127 Sultanapur	4 miles from Lingampalle Railway Station and 20 miles from Sangareddy	Mallanna Jatara	Pushya Suddha Navami (December–January) 1 day	Confined to this and nearby villages, religious	Mallanna, foot-prints on a stone	300, local and from nearby villages Hindus	Eatables	
22	129 Aminpur	3 miles from Lingampalle Railway Station and 27 miles from Sangareddy	Mallikarjunaswamy Jatara	Magha Bahula Triodasi to Amavasya (January–February) 3 days	Confined to this and nearby villages, religious	Mallikarjunaswamy, stone Sivalingam	700, local and from nearby villages Hindus	Eatables, earthenware, mirrors, combs and photos	
23	134 Rameshwarbanda	3 miles from Patancheruvu Railway Station, 5 miles from Lingampalle and 16 miles from Sangareddy	Ramagiri Jatara	Margasira Suddha Triodasi to Purnima (November – December) 3 days	Local, religious	Anjanevaswamy, image in Hanuman form	Local and from nearby villages Hindus	Eatables, cocoanuts, etc	
24	136 Patancheruvu	5 miles from Lingampalle Railway Station, 16 miles from Sangareddy and 20 miles from Hyderabad on Bombay — Hyderabad road	Nizamuddin Shaheed Urs	6th of Rajab (November – December). 1 day	Local, in memory of the saint	Nizamuddin Shaheed, tomb	Local congregation Muslims		Pochamma Panduga is also celebrated in Vaisakham (April–May) No fixed date
25	137 Pocharam	6 miles from Lingampalle Railway Station and 15 miles from Sangareddy	Mallanna Jatara	Pushya Bahula Sapthami and Ashtami (December–January) 2 days	Local, religious	Mallanna, stone image	Local congregation Hindus		
26	138 Muthangi	By the side of Bombay–Hyderabad road and 8 miles from Lingampalle and Sankarapalle Railway Stations	Daththatreya Uthsavam	Margasira Suddha Ekadasi to Bahula Padyami (November – December) 6 days	Local, religious	Daththatreya stone image with 3 faces	Local congregation Hindus		
27	139 Kardanur	2 miles from Patancheruvu, 4 miles from Nagulpalle Railway Station and 15 miles from Sangareddy	Mallanna Devuni Uthsavam	During Sankranti e, Pushyam (December – January) 1 week	Local, religious	Mallanna Devudu, stone image	Local congregation Hindus		...

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1	2	3	4	5	6	7	8	9	10
				1 SANGAREDDY TALUK—*Concld*					
28	140 Ghanpur	3 miles from Nagulpalle Railway Station and Muthangi bus route and 5 miles from Patancheruvu	Pochamma Bonalapanduga	In Sravanam (July-August) No fixed date 1 day	Local, religious	Pochamma, black stone image	Local congregation Hindus		
	140(a) Poti hamlet of Ghanapur		Pochamma Bonalapanduga	In Sravanam (July-August) No fixed date 1 day	Local, religious	Pochamma, black stone image	Local congregation Hindus		
29	142 Manmole	2 miles from Ramachandrapur motor road, 3 miles from Lingampalle Railway Station and 4 miles from Nagulpalle Railway Station	1 Somanna Uthsavam	Margasira Suddha Shashti and Sapthami (November-December) 2 days	Local, religious	Somanna, formless stone	Local and from nearby villages Hindus	Eatables, mirrors, combs, buttons, locks, bangles, etc	
			2 Mylaram Mallanna Uthsavam	Pushya Suddha Dasami and Ekadasi (December-January) 2 days	Local, religious	Mylaram Mallanna, image in human form	Local congregation Hindus	Eatables, mirrors, bangles, combs, etc	
30	143 Elmela	½ mile from Nagulpalle Railway Station, 5 miles from Patancheruvu road and 20 miles from Sangareddy	Anantha Padmanabhaswamy Uthsavam	Pushya Bahula Tadiya to Shashti (December-January). 4 days	Local, religious	Anantha Padmanabhaswamy, image resembling figure of Buddha	500, local and from nearby villages. Hindus	Eatables, mirrors, combs, pictures and photos	
31	146 Tellapur	3 miles from Lingampalle Railway Station and 6 miles from Patancheruvu	Habeeb Sab Urs	In December 2 days	Local, in memory of the saint	Habib Sab, tomb	Local congregation Muslims		
				2 ZAHIRABAD TALUK					
1	28 Raikode	15 miles from Metalkunta and 21 miles from Zahirabad	Veerabhadreswara Jatara	Chaitra Bahula Vidiya to Dasami (March-April) 9 days	Local, religious	Veerabhadreswara, stone image in human form	4,000, local and from nearby villages Hindus	Eatables, utensils, lanterns, mirrors, combs, agricultural implements, Ayurvedic drugs, pictures, books, clothes and toys	

2	32 Pipalpalle	25 miles from Zahirabad and 50 miles from Medak	Sri Rama Navami	Chaitra Suddha Padyami to Dwadasi (March–April) 12 days	Local, religious	Sri Rama	Local congregation Hindus	Eatables and other articles	There is free feeding The following festival is also celebrated. Durgamma Jatara once in 3 years
3	43 Singtam	12 miles from Zahirabad	Sultan Ahmed Shah Rahamathulla Shareef Urs	In December 4 days	Local in memory of the saint	Sultan Ahmad Shah Rahmathulla Shareef a darga	2,000, local and from neighbouring villages All communities	Eatables, utensils, lanterns, mirrors, combs, pictures and photos	
4	I Zahirabad	Taluk headquarters and a Railway Station on Vicarabad - Purly - Vai Jyanath line of the Central Railway	Syed Shah Abdul Aziz Khadri Shahir Urs	From 12th of Rajab (November–December) 4 days	Widely known, in memory of the saint	Syed Shah Aziz Abdul Khadri Shahir	A couple of thousands, local and from distant places All communities		Basava Jayanthi is also celebrated in Vaisakham (April–May) for 2 days Full particulars are not available
5	98 Potpalle	5 miles from Zahirabad	Siddeshwara Uthsavam	Chaitra Suddha Purnima to Bahula Vidiya (March–April) 3 days	Local, religious	Siddheswara stone Sivalingam	Local congregation Hindus		
6	101 Jharasangam	8 miles from Zahirabad	Jangam Sangameswaraswamy festival	Magha Bahula Dwadasi and Triodasi (January–February). 2 days	Confined to the district, religious	Jangam Sangameswaraswamy, stone Sivalingam	3,000, local and from other parts of the district Hindus	..	
7	105 Gunthamarpalle	Zahirabad is the nearest Railway Station	1 Saligurunathswamy festival	In Pushyam (December–January) 3 days	Local, religious	Sali Gurunathswamy	200, local congregation Hindus		
			2 Hazarath Peer Gaib Urs	January 13th 1 day	Local in memory of the saint	Hazarath Peer Gaib, darga	200, local congregation All communities		
8	120 Alipur	1 mile from Zahirabad Railway Station	Syed Ismail Quadri Hazrath Shah Urs	In Rajab (November - December) 3 days	Local in memory of the saint	Syed Ismail Quadri Hazrath Shah	Local congregation All communities		Easter is celebrated for 3 days
9	124 Raipalle	Kohir is the nearest Railway Station	Mallamma Jatara	In Chaitram (March – April) 4 days	Local, religious	Mallamma	200, local congregation Hindus		
10	126 Mannapur	9 miles from Zahirabad	Uradamma Uthsavam	Once in three years No fixed date	Confined to this and nearby villages, religious	Uradamma, image in female form	Local and from nearby villages Hindus	Eatables lanterns, torches, mirrors and combs, etc	

APPENDIX – II

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1	2	3	4	5	6	7	8	9	10
				2 ZAHIRABAD TALUK—*Concld*					
11	130 Buchnelle	Zahirabad is the nearest Railway Station	Durga Bhavani Uthsavam	Once in 3 years No fixed date 2 days	Confined to this and nearby villages, religious	Durga Bhavani	500, local and from nearby villages Hindus		
12	143 Malkapur (Dhadi)	11 miles from Zahirabad	Durgadevi Uthsavam	Once in 3 years No fixed date or period	Local, religious	Durgadevi, stone image in female form	Local congregation Hindus	Eatables, utensils, pictures, photos, mirrors and combs	
13	165 Badampet	8 miles from Kohir Railway Station and Zahirabad	Racha Rayuni Jatara	Chaitra Suddha Sapthami and Ashtami (March-April) 2 days	Confined to this and nearby villages, religious	Racha Rayudu, stone image in human form	1,500, local and from nearby villages Hindus	Eatables, earthenware, lanterns books, pictures, baskets and clothes	Choultries are available
14	167 Bilalpur	4 miles from Kohir Railway Station, 9 miles from Bombay-Hyderabad bus route and 35 miles from Sangareddy	1 Mallanna Jatara	In Magha Bahulam (January-February) 3 days	Confined to this and nearby villages, religious	Mallanna, formless stone image	Local and from surrounding villages Hindus	Sweets, earthenware, lanterns, mirrors, combs, pictures, clothes and baskets	
			2 Syed Ahmad Shah Gaib Urs	15th of Rajab (November-December) 1 day	Local in memory of the saint	Syed Ahmad Shah Gaib	Local congregation All communities		
15	II Kohir	A Railway Station on Vikarabad-Purli-Vaijyanath line of the Central Railway, 8 miles from Zahirabad, 28 miles from Mohamadabad and 75 miles from Hyderabad	Hazarath Mohijuddin Saheb Urs	During Jamadi-us-Sani (October-November) 1 month	Confined to this and nearby villages, in memory of the saint	Hazarath Mohijuddin Saheb, tomb	Over 3,000, local and from nearby villages All communities		The following festival is also celebrated At Prabhu mandir a festival is celebrated from Margasira Suddha Ekadasi (November - December)

3 NARAYANKHED TALUK

1	3 Degalwadi	18 miles from Narayan-khed	Sangames-waraswamy festival	From Chaitra Suddha Purnima (March–April) 3 days	Local, religious	Sangameswara-swamy, a Sivalin-gam	200, local congregation Hindus	...	...
2	9 Kangti	16 miles from Narayan-khed	Siddheswara swamy festival	From Chaitra Suddha Purnima (March–April) 5 days	Local, religious	Siddheswaraswa-my	200, local congregation Hindus	..	...
3	17 Tadkal	14 miles from Narayan-khed	Jagadamba Uthsavam	From Vaisakha Suddha Purnima (April–May) 6 days	Local, religious	Jagadamba	3,000, local and from neighbouring villages Hindus	...	...
4	45 Gosainpalle	9 miles from Narayan-khed	Mahadev-swamy festival	From Magha Bahula Amavas-ya (January–February) 4 days	Local, religious	Mahadevswamy	400, local congregation. Hindus	.	...
5	49 Krishna-puram	9 miles from Narayan-khed and 5 miles from Andole-Nanded bus route	Venkates-waraswamy festival	From Vaisakha Suddha Dasami (April–May). 3 days	Local, religious	Venkateswaraswa-my	500, local and from neighbouring villages Hindus		...
6	50 Kalher	12 miles from Narayan-khed and 3 miles from Andole-Nanded bus route	Badrappa Uthsavam	From Magha Bahula Amavas-ya (January–February). 3 days	Local, religious	Badrappa	600, local and from neighbouring villages Hindus	.	...
7	53 Bachepalle	10 miles from Narayan-khed and 1 mile from Andole-Nanded bus route	Sangames-waraswamy festival	From Magha Bahula Amavas-ya January–February). 3 days	Local, religious	Sangameswara-swamy	500, local congregation Hindus	.	.
8	54 Raparthi	9 miles from Narayan-khed and 2 miles from Andole-Nanded bus route	Eramma and Pochamma Pandugalu	From Vaisakha Suddha Purnima (April–May). 5 days	Local, religious	Eramma and Pochamma	500, local congregation. Hindus	..	..
9	57 Nagdher	7 miles from Narayan-khed and 3 miles from Andole-Nanded bus route	Anjaneya-swamy Jayanthi	Chaitra Suddha Purnima to Bahula Tadiya (March–April) 4 days	Local, religious	Anjaneya, image reposing on Sesha	2,000, local and from neighbouring villages. Hindus	Eatables, lanterns, torch-lights, mirrors, combs, photos, books, agricultural implements and toys	There is free feeding for one day
10	59 Kadpal	7 miles from Narayan-khed and 34 miles from Zahirabad Railway Station	Kasi Viswa-nathuni Jatara	Vaisakha Bahula Dasami to Dwadasi (April–May). 3 days	Local, religious	Kasi Viswanatha, stone Sivalingam	1,000, local and from nearby villa-ges. Hindus	Eatables, sweets, toys, etc.	...

APPENDIX - II

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1	2	3	4	5	6	7	8	9	10
				3 NARAYANKHED TALUK—Concld					
11	60 Sanjeevarao-pet	4 miles from Narayan-khed and 5 miles from Andole - Nanded bus route	Ananthasa-yanaswamy Uthsavam	Kartika Suddha Navami to Ba-hula Padyami (October-November) 8 days	Local, religious	Ananthasayana-swamy, image reposing on Sesha	2,000, local and from near-by villages Hindus	Eatables, lanterns, pictures, books, agricultural implements and toys	
12	61 Ryakal	4 miles from Narayan-khed	Yellamma Jatara	From Chaitra Suddha Purnima (March - April) 3 days	Local, religious	Yellamma	200, local congregation Hindus		
13	I Narayan-khed	10 miles from Andole-Nanded bus route	1 Sri Rama Navami	Chaitra Suddha Navami to Dwa-dasi (March-April) 4 days	Local, religious	Sri Rama	200, local congregation Hindus		
			2 Hanuman Jayanti	Chaitra Suddha Purnima (March - April) 1 day	Local, religious	Hanuman	200, local congregation. Hindus		
			3 Baigid Saheb Urs	In Sravanam (July - August). 1 day	Local in memory of the saint	Baigid Saheb, a tomb	100, local congregation All communities		..
	I(a) Mangalpet hamlet of Narayan-khed	..	Durgamma Pochamma and Mysamma Pandugalu	From Chaitra Suddha Vidiya (March - April) 6 days	Local, religious	Durgamma, Pochamma and Mysamma	300, local and from neighbouring villages Hindus		
14	116 Lingapur	3 miles from Narayan-khed	Venkateswa-raswamy festival	From Vaisakha Suddha Navami (April - May) 4 days	Local, religious	Venkateswara-swamy	600, local and from surrounding villages Hindus		
15	120(a) Thurkapalle hamlet of Gangapur	2 miles from Narayan-khed	Lakshmidevi festival	From Vaisakha Suddha Purnima (April-May) 2 days	Local, religious	Lakshmidevi	400, local congregation Hindus		

16	127 Hanuman-tharaopet	4 miles from Narayankhed and 5 miles from Andole – Nanded bus route	Venkateswaraswamy festival	Chaitra Suddha Padyami (March–April) 1 day	Local, religious	Venkateswaraswamy	100, local congregation. Hindus	...	...
17	132 Borancha	About one mile from Manjira river and 7 miles from Narayankhed	Pochamma festival	From Chaitra Suddha Padyami (March–April) to Jaistha Suddha Padyami (May–June) 3 months	Confined to this and nearby villages, religious	Pochamma	1,000, local and from nearby villages Hindus		...
				4 ANDOLE TALUK					
1	1 Koppole	30 miles from Akkanapet Railway Station and 30 miles from Jogipet town	Sangameswaraswamy festival	Magha Bahula Triodasi and Chathurdasi (January – February) 2 days	Confined to this and nearby villages, religious	Sangameswaraswamy	2,000, local and from nearby villages Hindus		..
2	9 Terkati	38 miles from Akkanapet Railway Station and 38 miles from Jogipet town	Kasinath festival	In Phalgunam (February–March) 1 day	Local, religious	Kasinath	500, local congregation. Hindus	..	
3	13 Malkapur	40 miles from Akkanapet Railway Station and 40 miles from Jogipet town	Venkateswaraswamy festival	In Chaitram (March–April) 1 day	Local, religious	Venkateswaraswamy	500, local congregation Hindus	..	.
4	19 Regod	8 miles from Shankarampet	Veerabrahmam Aradhana	Vaisakha Suddha Panchami to Dasami (April–May) 6 days	Confined to this and nearby villages, in memory of the saint	Veerabrahmam, a tomb	2,000, local and from nearby villages Hindus	Eatables, utensils, lanterns, Ayurvedic medicines, pictures, books, clothes, agriculture implements and toys	The following festival is also celebrated Sivarambhava Aradhana is celebrated from Vaisakha Bahula Dasami (April–May) Full particulars are not available
5	22 Alladurg	42 miles from Shankarampet Railway Station	Durgamma Jatara	Chaitra Suddha Dwadasi to Chathurdasi (March–April) 3 days	Local, religious	Durgamma	200, local congregation Hindus		
6	48 Kodpak	27 miles from Akkanapet Railway Station and Jogipet town	Mathadi Pochamma Jatara	In Chaitram (March–April) 3 days	Local, religious	Mathadi Pochamma	600, local congregation Hindus	.	
7	58 Hasan Mohammadpalle	29 miles from Akkanapet Railway Station and from Jogipet town	Pochamma Jatara	In Chaitram (March–April) 3 days	Local, religious	Pochamma	200; local congregation Hindus	...	..
8	62 Ellupet	32 miles from Akkanapet Railway Station and from Jogipet town	Pochamma Jatara	In Chaitram (March–April) 1 day	Local, religious	Pochamma	Local congregation. Hindus		...

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1	2	3	4	5	6	7	8	9	10
				4 ANDOLE TALUK—*Concld*					
9	67 Elapigunda	32 miles from Akkannapet Railway Station and from Jogipet town	Tumereswaraswamy festival	In Phalgunam (February-March) 5 days	Local, religious	Tummeswaraswamy	400, local congregation Hindus		
10	69 Appajipalle	39 miles from Akkannapet Railway Station and from Jogipet town	Venkateswaraswamy festival	In Vaisakham (April-May) 2 days)	Local, religious	Venkateswaraswamy	400, local congregation. Hindus		.
11	87 Gajwada	2 miles from Shadnagar bus stage and 6 miles from Alladurg Police Station	Durgadevi Jatara	Either in Pushyam (December-January) or from Chaitra Suddha Padyami (March-April) 5 days once in two years	Confined to this and nearby villages, religious	Durgadevi, wooden image	Local and from nearby villages Hindus	Foodstuffs, utensils, lanterns, books, photos and clothes	.
12	99 Kadloor	34 miles from Akkannapet Railway Station and from Jogipet town	Ghadu Maheswaraswamy festival	In Magham (January - February) 4 days	Local, religious	Ghadu Maheswaraswamy	400, local congregation. Hindus		.
13	104 Dhanura alias Dhannavaram	52 miles from Akkannapet Railway Station	Venkateswaraswamy festival	Jaistha Suddha Padyami to Tadiya (May-June). 3 days	Local, religious	Venkateswaraswamy	Local congregation Hindus		
14	122 Khadarabad	6 miles from Hyderabad-Bijlipur bus route and 10 miles from Andole	1 Vitaleswara Gopalakalvalu (Vasanthothsavam)	Ashadha Suddha Dasami to Purnima (June-July) and also Kartika Suddha Dasami to Purnima (October-November) 6 days	Confined to this and nearby villages, religious	Vitaleswara, stone image in human form	Local and from neighbouring villages Hindus		The following festivals are also celebrated Mahasivaratri is celebrated at Sangameswaraswamy temple A cattle fair with 3,000 cattle is held Prabhu Jayanti is celebrated from Margasira Suddha Dasami to Purnima (November-December)
			2 Mallikarjuna Jatara	Vaisakha Suddha Panchami to Dasami (April-May) 6 days	Local, religious	Mallikarjuna, stone Sivalingam	Local congregation Hindus		.

15	127 Kichanna-palle	34 miles from Sankara-palle Railway Station on Wadi–Secundera-bad–Kazipet line	Venkates-waraswamy festival	Phalguna Suddha Ashtami to Dwadasi (February–March) 5 days	Confined to this and nearby villages, religious	Venkateswaraswamy	1,000, local and from surrounding villages Hindus	..	...
16	129 Anantha-sagar	36 miles from Akkan-napet Railway Station and from Jogipet town	Sharif Mohammad Hussain Shah Urs	In Bhadrapadam 7th to 12th (September–October) 6 days	Confined to this and nearby villages, in memory of the saint	Sharif Mohammad Hussain Shah, tomb	5,000, local and from neighbouring villages All communities		.
17	I Jogipet	20 miles from Sanga-reddy, 24 miles from Medak, 34 miles from Sankarapalle Railway Station and 54 miles from Hyderabad	1 Joginatha-swamy Uthsavam	Chaitra Suddha Panchami to Purnima (March–April) 11 days	Local, religious	Joginathaswamy and Parvati, stone Sivalingam	5 to 6 thousands, local and from neighbouring villages Hindus	Glassware, utensils, lanterns, eatables, mirrors, combs, pictures, photos, clothes, agricultural implements and toys of various kinds	
			2 Manikya-prabhu Aradhana	Margasira Suddha Dasami to Bahula Vidiya (November–December). 8 days	Confined to this and nearby villages, in memory of the saint	Manikyaprabhu	5 to 6 thousands, local and from surrounding villages. Hindus		
18	138 Hunnapur	28 miles from Akkan-napet Railway Station and from Jogipet town	Murshad Burugpalle Urs	25th February. 1 day	Local, in memory of the saint	Murshad Burug-palle	500, local congregation All communities	.	.
19	141 Singur	26 miles from Akkan-napet Railway Station and Jogipet town	Durgamma Jatara	In Ashadham (June–July) 6 days	Local, religious	Durgamma	2,000, local congregation Hindus		
20	148 Mudimani-kyam	5 miles from Chowtkur bus stage, 7 miles from Andole and 35 miles from Sankarapalle Railway Station	Sri Rama Navami	Chaitra Suddha Navami to Dwadasi (March–April) 4 days	Confined to this and nearby villages, religious	Sri Rama, stone image in human form	4,000, local and from nearby villages Hindus	Eatables, glasses, earthenware, mirrors, combs, books, lanterns, photos, clothes, and bamboo baskets	There are choultries
21	168 Venkata-kishtapur	20 miles from Sankara-palle Railway Station	Panduranga-swamy festival	Ashada Suddha Dasami to Triodasi (June–July) 4 days	Local, religious	Pandurangaswamy	1,500, local congregation. Hindus		.

5 NARSAPUR TALUK

1	1 Chitkula	18 miles from Medak and 32 miles from Narsapur	Hanumada-radhana	From Vaisakha Suddha Tadiya (April–May). 7 days	Confined to this and nearby villages, religious	Hanuman, 5 feet high image in the form of a monkey	1,000, local and from surrounding villages Hindus	Eatables, utensils, glassware, books, mats, bamboo, baskets and fancy goods	.

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1	2	3	4	5	6	7	8	9	10
				5 NARSAPUR TALUK—*Contd*					
2	2 Chandur	18 miles from Narsapur by road	Ramalingaswamy Jatara	Magha Bahula Amavasya (January-February 1 day	Local, religious	Ramalingaswamy, image in human form	Local congregation Hindus		
3	3 Chilapuchedu	2 miles from Chitkula bus stage, 18 miles from Medak and 22 miles from Narsapur	Pochamma Jatara	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Pochamma, image in human form	Local congregation Hindus		
4	4 Feizabad alias Chouderpet	18 miles from Narsapur	Vitaleswaraswamy Rathothsavam	Chaitra Suddha Padvami to Panchami (March-April) 5 days	Local, religious	Vitaleswaraswamy, wooden image in human form	Local congregation Hindus		
5	14 Gowthapur	2 miles from Chitkula bus route, 6 miles from Dharmasagar bus stage and 32 miles from Sankarapalle Railway Station	Sandur Ramalingaswamy Jatara	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Confined to this and nearby villages, religious	Sandur Ramalingaswamy, brass image	Local and surrounding villages Hindus		This is celebrated at Sandur, a nearby village
6	16 Bujrampet	1½ miles from Medak road, 5 miles from Narsapur road and 43 miles from Hyderabad	Veerabhadra Uthsavam	Chaitra Suddha Padyami to Tadiya (March-April) 3 days	Local, religious	Veerabhadra, in human form	Local congregation Hindus		
7	19 Devalpalle	7 miles west of Narsapur	Pochamma Jatara	No fixed date 3 days	Confined to this and nearby villages, religious	Pochamma	800, local and from nearby villages Hindus and Muslims	Sweets, utensils, mirrors, combs and earthen toys	
8	21 Velamakanna	2 miles from Kowdipalle 14 miles from Medak and Narsapur, and 16 miles from Machaipet Railway Station	Venkateswaraswamy Rathothsavam	Chaitra Suddha Padyami to Panchami (March-April) 5 days	Confined to this taluk, religious	Venkateswaraswamy, image in human form	2,000, local and from other parts of taluk Hindus	Eatables, utensils, torches, toilet goods, books, photos and toys	

	21 (d) Kottal hamlet of Velama-kanna	12 miles from Narsa-pur	Venkates-waraswamy festival	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Venkateswara-swamy	500, local congregation Hindus		
9	28 Mohamma-dnagar	5 furlongs from Dhar-masagar bus stand and 24 miles from Mano-harabad Railway Sta-tion	Durgamma Jatara	Magha Bahula Chathurdasi and Amavasya (Jan-uary–February) 2 days	Local, religious	Durgamma, a stone under a tree	Local congre-gation Hindus		
10	31 Muturaj-palle	1 mile north of Thim-mapur and Rajpet, and two miles from Hyde-rabad–Kamsapuram bus route	Poshamma Jatara	Chaitra Suddha Padyami to Ta-diya (March–April) 3 days	Local, religious	Poshamma, stone image in human form	Local congre-gation Hindus		..
11	36 Siripuram	14 miles from Narsa-pur	Grama de-vataradhana	No fixed date	Local, religious	Maisamma and Pochamma	Local congre-gation Hindus		This is celebrated whenever epidemics prevail in the village
12	43 Hatnura	8½ miles from Narsa-pur	Hazrat-Shah-Rooh-ulla-Shaid-Qubla Urs	In Magham (January–Febr-uary) 3 days	Local, in me-mory of the saint	Hazrat-Shah-Roo-hulla-Shaid Qubla	300, local congregation All communi-ties		
13	45 Kasala	8 miles from Narsapur and 20 miles from Lingampalle	Syed Ahmed Saheb Urs	In Phalgunam (February–March) 3 days	Confined to this and nearby villages in memory of the saint	Syed Ahmed Saheb, darga	1,500, local and from neighbouring villages All communities	Eatables, lan-terns, mirrors and combs	
14	51 Sadullanagar	5 miles from Narsa-pur, 10 miles from Sangareddy and 34 miles from Hyderabad	Mallanna–Devuni Uthsavam	Magha Bahula Chathurdasi and Amavasya (January–Febr-uary) 2 days	Local, religious	Mallanna, a small image in human form	Local congre-gation Hindus	..	
15	55 Nastipur	8 miles from Narsapur	Pochamma Uthsavam	Ashadha Bahula Dasami (June-July) One day	Local religious	Pochamma stone image in human form	Local congre-gation Hindus		
16	60 Yellamma-guda	3 furlongs from Vadde-palle on Boinpalle Cantonment — Doula-tabad bus route	Mallanna Jatara	On the Sunday before Sivaratri, i e , in Magham (January–February) 1 day	Local, religious	Mallanna, image in human form	Local congre-gation Hindus		
17	68 Solkapalle	18 miles from Narasa-pur	Mallanna Jatara	Magha Bahula Triodasi and Chathurdasi (January – Febr-uary) 2 days	Confined to this and nearby villa-ges, reli-gious	Mallanna, stone Sivalingam	Local and from surroun-ding villages Hindus	.	...

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1	2	3	4	5	6	7	8	9	10
				5 NARSAPUR TALUK—*Contd*					
	68(a) Imamnagar hamlet of Solkapalle		Pochamma Bonalu	Ashadha Bahula Ekadasi (June-July) 1 day	Confined to this and nearby villages, religious	Pochamma, stone image	Local and from nearby villages Hindus	...	This festival is common to this and Rallakatva with Code No 68(b)
18	69 Sivanagar	20 miles from Narsapur (8 miles by walk upto Annaram and 12 miles by bus)	Uma Maheswaraswamy Uthsavam	Jaistha Suddha Triodasi and Chathurdasi (May-June). 2 days	Confined to this and nearby villages, religious	Uma Maheswaraswamy, stone Sivalingam	Local and from nearby villages Hindus	.	The following festivals are also celebrated 1 Mallanna Jatara from Magha Suddha Triodasi to Purnima 2 Mohammad Khasim Urs on 14th Moharram. Full particulars are not available
19	70 Kadakanchi	2 miles from Lakshmipathigudem, 6 miles from Domadugu and 12 miles south of Narsapur	Adinarayanaswamy Brahmothsavam	Magha Suddha Vidiya to Triodasi (January-February) 12 days	Widely known, religious	Adinarayanaswamy, image with those of His consorts Ubhaya Nancharlu seated on Garuda	2,000, local and from distant places. Hindus	Eatables, utensils, toilet goods, pictures, photos and toys of various kinds	There are choultries
20	72 Ootla	5 miles from Narsapur, 10 miles from Mustakhar, 12 miles from Lingampalle Railway Station and 44 miles from Medak	Gattu Mallanna Aradhana	During Sivaratri-Magha Bahula Chathurdasi (January-February). 1 day	Local, religious	Gattu Mallanna, stone image in human form	Local congregation Hindus		
21	74 Royyapalle	5 miles from Ootla and 10 miles from Bontapalle	Pochamma Jatara	In Ashadham (June-July) 1 day	Local, religious	Pochamma, in human form	Local congregation. Hindus	.	...
22	75 Sherkhanpalle	2 miles from Solakpalle and 6 miles from Narsapur	Narasimhaswamy Jatara	Vaisakha Suddha Ekadasi to Triodasi (April-May) 3 days	Confined to this and nearby villages, religious	Narasimhaswamy	200, local and from nearby villages Hindus	Eatables, torches and toilet goods	...

23	85 Sikanderpur	8 miles from Narsapur, 30 miles from Medak and 32 miles from Lingampalle Railway Station	Venkateswaraswamy Jatara	Chaitra Suddha Padyami to Tadiya (March–April) 3 days	Confined to this and nearby villages, religious	Venkateswaraswamy, stone image in human form	500, local and from nearby villages Hindus	Eatables	...
24	90 Thunki	7 miles from Narsapur by road	Nalla Pochamma Jatara	In Chaitram (March–April) 3 days	Local, religious	Nalla Pochamma	500, local congregation Hindus		..
25	94 Sitarampur	1 mile from Narsapur and 30 miles from Medak	Sita Ramaswamy Kalyanam	Chaitra Suddha Padyami to Dasami (March–April). 10 days	Local, religious	Sri Sita Ramaswamy, image in human form	Local congregation Hindus		..
26	95 Narsapur	Taluk headquarters, 14 miles from Manoharabad, 16 miles from Sangareddy and Brahmanapalle Railway Station	Hajarath Shambul Shaheed Urs	16th Jamadi-us-Sani (October–November) 1 day	Confined to this and nearby villages, in memory of the saint	Hazarath Shambul Shaheed	Local and from nearby villages All communities		..
27	100 Pedda Chintakunta	4 furlongs from Hyderabad–Medak bus route *via* Narsapur, 4 miles from Narsapur and Khazipet, and 14 miles from Munurabad Railway Station	Durgadevi Jatara	Magha Bahula Triodasi (January - February) to Phalguna Suddha Padyami (February–March) 4 days	Confined to this and nearby villages, religious	Durgadevi, 3 feet high wooden image	Local and from surrounding villages Hindus		..
28	105 Venkatapuram	13 miles from Narsapur and 43 miles from Hyderabad	1 Pochamma festival	Chaitra Suddha Padyami to Tadiya (March–April) 3 days	Local, religious	Pochamma	Local congregation Hindus		...
			2 Sri Rama Navami	Chaitra Suddha Padyami (March – April) 1 day	Local, religious	Sri Rama, image with Sita	Local congregation Hindus		...
29	108 Gollapalle	3 miles from Reddipalle bus stage and 10 miles from Brahmanapalle	Mallanna Jatara	Pushya Suddha Triodasi to Purnima (December–January) 3 days	Local, religious	Mallanna	Local congregation Hindus	Eatables and earthenware	.
30	109 Chinna Chintakunta	10 miles from Manoharabad Railway Station	Venkateswaraswamy Uthsavam	Sravana Suddha Navami (July–August). 1 day	Confined to this and nearby villages, religious	Venkateswaraswamy, stone image in human form	600, local and from nearby villages Hindus	Eatables and earthenware	.
31	111 Brahmanapalle	A Railway station, 16 miles from Narsapur	Chinnammadevi festival	In Phalgunam (February–March). 2 days	Local, religious	Chinnammadevi	200, local congregation. Hindus	...	...

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				5 NARSAPUR TALUK—*Concld.*					
32	115 Alipur	12 miles from Manoharabad Railway Station	Moula Ali Urs	From 16th Rajab (November–December) 3 days	Local, in memory of the saint	Moula Ali	500, local congregation All communities		
33	116 Ratnapur	8 miles from Brahmanapalle and Narsapur, and 20 miles from Sangareddy	Mallanna Jatara	Between Pushyam and Magham (December–February) 1 day	Confined to this and nearby villages, religious	Mallanna, stone image in human form	300, local and from nearby villages Hindus	Sweets and toys	
34	121 Donti	6 miles from Brahmanapalle, 8 miles from Thoopam bus route, 12 miles from Narsapur and 40 miles from Medak	Venugopalaswamy Brahmothsavam	Vaisakha Suddha Panchami to Chathurdasi (April–May). 10 days	Confined to this and nearby villages, religious	Venugopalaswamy, stone image in human form	2,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors and combs, pictures, and photos books, agricultural implements and toys	
35	123 Edullapur	6 miles from Brahmanapalle Railway Station	Edulla Hussain Urs	In Vaisakham (April–May) 2 days	Local, in memory of the saint	Edulla Hussain, a darga	Local congregation All communities		...
36	128 Parkibanda *alias* Fakeerbanda	1 mile from Manoharabad Railway Station, 2 miles from Vennavelli bus route, 14 miles from Narsapur and 30 miles from Medak	Kathyayani Devata Uthsavam	Pushyam (December–January) to Magham (January–February) from Sankranti to Sivaratri 5 weeks	Confined to this and nearby villages, religious	Kathyayani, stone image in human form	Local and from nearby villages. Hindus		.
37	129 Sikandlapur	2 miles from Manoharabad Railway Station	Lakshmi Narasimhaswamy Uthsavam	Sundays in Dhanurmasam i e, Pushyam (December–January). 4 or 5 days	Confined to this and nearby villages, religious	Lakshmi Narasimhaswamy, stone image	5,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors and combs, toys, etc	.

38	133 Pedda Gotti-mukkala	6 miles from Mano-harabad Railway Sta-tion and 10 miles from Narsapur	Beerappa Jatara	No fixed date. The festival con-cludes on Magha Bahula Chathur-dasi (January–February) 16 days	Confined to this and nearby vill-ages, reli-gious	Beerappa, Sivalingam	Local and from nearby villages Hindus	...	...
39	134 Shivampet	8 miles from Manoha-rabad Railway Station and Narsapur, and 30 miles from Medak	Sri Kodanda Ramaswamy Uthsavam	Chaitra Suddha Navami to Ba-hula Vidiya (March–April) 9 days	Local, religious	Sri Kodanda Ramaswamy, stone image in human form	Local congre-gation. Hindus		...
40	146 Bontapalle	10 miles from Narsa-pur and Medchal Railway Station	Veerabhad-raswamy Uthsavam	Phalguna Bahula Panchami to Dwadasi (February–March) 8 days	Widely known, re-ligious	Veerabhadra-swamy, stone image in human form with hands holding drums, sword, trisulam and arrow	Local and from distant places Hindus	Eatables, ban-gles, and other articles	.
41	148 Mangampet	5 miles from Annava-ram road and 14 miles from Medchal Railway Station	Sri Rama Kalyanoth-savam	Chaitra Suddha Sapthami to Dwadasi (March–April) 6 days	Local, religious	Sri Rama with Lakshmana, Sita, Anjaneya and Ga-ruthmantha 3' high stone image in human form	Local congre-gation. Hindus		.
42	150 Jinnaram	40 miles form Doma-dugu bus stage on Hyderabad–Medak road	Sri Kodanda Ramaswamy Kalyanoth-savam	Chaitra Suddha Navami (March–April) 1 day	Local, religious	Sri Kodanda Ramaswamy with Sita and Lakshmana, image in human form	Local congre-gation Hindus		
43	152 Madharam	8 miles from Lingam-palle Railway Station, 13 miles from Narsapur and 40 miles from Medak	1 Pocha-mma Uthsa-vam	Ashadha Bahula Dwadasi (June–July) 1 day	Local, religious	Pochamma, stone image in human form	Local congre-gation Hindus		
			2 Durga Puja	Magha Bahula Ekadasi to Ama-vasya (January–February) 5 days	Local, religious	Durga, stone image in human form	Local congre-gation Hindus	.	..
44	153 Wailal	8 miles from Medchal Railway Station, 17 miles from Narsapur and 48 miles from Medak	Durgamma Aradhana	Magha Bahula Chathurdasi (January–February) 1 day	Local, religious	Durgamma, image in human form	Local congre-gation Hindus	.	.

6 MEDAK TALUK

1	1 Rajpet	12 miles from Medak	Pochamma Aradhana	Chaitra Suddha Padyami and Vidiya (March–April). 2 days	Local, religious	Pochamma, stone and wooden ima-ges in female form	Local congre-gation Hindus	..	..

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				6 MEDAK TALUK—*Contd*					
2	2 Burugupalle	10 miles from Medak and 15 miles from Akkannapet Railway Station on Kachiguda-Manmad line	Gramadevatala Uthsavams	Vaisakha Suddha Triodasi to Purnima (April-May) 3 days	Local, religious	Durgamma, brass image, Nalla Pochamma, Mattadi Pochamma stone images	Local congregation Hindus		
3	17 Timmaipalle	6 miles from Medak and 10 miles from Akkannapet Railway Station	Rajeswaraswamy Uthsavam	Magha Bahula Chathurdasi and Amavasya (January-February) 2 days	Confined to this and nearby villages, religious	Rajeswaraswamy, Sivalingam in stone	500 to 600, local and from nearby villages Hindus	Eatables, utensils, etc	.
4	24 Gangapur	1½ miles from Medak-Siddipet route, 6 miles from Akkannapet Railway Station and 7 miles from Medak	Chittargutta Mysamma Jatara	Chaitra Suddha Navami to Chathurdasi (March-April) 6 days	Local, religious	Chittargutta Mysamma	Local congregation Hindus		
5	26 Shamnapur	6 miles from Medak and 9 miles from Akkannapet Railway Station	Rajeswaraswamy and Ramaswamy Uthsavams	Magha Bahula Triodasi to Amavasya (January-February) 3 days	Local, religious	Rajeswaraswamy, stone Sivalingam, Ramaswamy	Local congregation Hindus		Mattadi Pochamma Uthsavam is also celebrated in Chaitram (March-April)
6	27 Pathur	5 miles from Medak and 8 miles from Akkannapet Railway Station	Pochamma Jatara	Chaitra Suddha Padyami and Vidiya (March-April) 2 days	Local, religious	Pochamma, stone image	Local congregation Hindus	Foodstuffs	
7	28 Ausalapalle	On Akkannapet-Siddipet bus route 2 miles from Medak and 10 miles from Akkannapet Railway Station	Pochamma Jatara	Chaitra Suddha Purnima (March-April) 1 day	Local, religious	Pochamma, stone image	Local congregation. Hindus	Eatables and other articles for worship	
8	I Medak	13 miles from Akkannapet Railway Station and 50 miles from Hyderabad	1 Venkateswaraswamy festival	From Phalguna Suddha Triodasi (February-March) 5 days	Local, religious	Venkateswaraswamy	150, local congregation Hindus	..	...

			2 Nalla Pochamma Uthsavam	Vaisakha Purnima (April–May) 1 day	Confined to this and nearby villages, religious	Nalla Pochamma	1,500, local and from neighbouring villages Hindus		...
9	30 Kuchanpalle	3 miles from Medak and 16 miles from Akkannapet Railway Station	Venkateswaraswamy festival	Chaitra Suddha Padyami to Sapthami (March–April) 7 days	Local, religious	Venkateswaraswamy, stone image with 4 hands holding chakra, gada, sankhu and padma	Local congregation Hindus		.
10	32 Rayalamadugu	3 miles from Medak and 3½ miles from Machavaram	Mallanna Jatara	On any day in Magha Suddham (January–February) 1 day	Local, religious	Mallanna, image in human form	Local congregation Hindus		.
11	34 Rampur	2½ miles from Medak	Durgamma Jatara	In Phalgunam (February–March) 1 day	Local, religious	Durgamma	500, local congregation Hindus		...
12	35 Kishtapur	½ a mile from Hyderabad — Nizamsagar road, 5 miles from Medak and 16 miles from Akkannapet Railway Station	Sri Rama Navami	From Chaitra Suddha Navami (March–April) 7 days	Confined to this and nearby villages, religious	Sri Rama, stone image in human form	500, local and from neighbouring villages Hindus	Eatables and other articles	
13	38 Chinna Ghanpur	10 miles from Medak and 22 miles from Akkannapet Railway Station	Swamy Sathari Desikulu Uthsavam	Kartika Bahula Panchami to Ekadasi (October - November) Festival–7 days. Fair–4 days	Confined to this and nearby villages, in memory of the saint	Swamy Sathari Desikulu, a tomb	500, local and from nearby villages Hindus	Foodstuffs utensils, books photos and fancy goods	..
14	39 Sangaipet	10 miles from Wadiaram Railway Station on Kachiguda — Manmad section of the Central Railway	Pochamma Jatara	Chaitra Bahula Chathurdasi and Amavasya (March–April) 2 days	Local, religious	Pochamma	400, local congregation. Hindus	..	..
15	40 Rangampet	2 furlongs from Sangareddy — Medak road, 13 miles from Medak and 25 miles from Akkannapet Railway Station	Ranganayakaswamy Rathothsavam	Vaisakha Suddha Dasami to Bahula Vidiya (April–May) 8 days	Local and from neighbouring villages, religious	Ranganayakaswamy, stone image in human form with 4 hands on Sesha	800, local and from neighbouring villages Hindus	Glassware, lanterns, torches, combs and mirrors, cloth and agricultural implements Cattle are also brought for sale	
16	42 Paitra	1 mile from Medak–Rangampet bus route	Malleswaraswamy Rathothsavam	Phalguna Suddha Dasami to Purnima (February–March). 6 days	Local, religious	Malleswaraswamy, stone Sivalingam	Local congregation Hindus		..

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1	2	3	4	5	6	7	8	9	10
				6 MEDAK TALUK—*Contd*					
17	45 Yengandla	1½ miles from Medak–Sangareddy road and 20 miles from Medak	Pochamma Bonalu	From Phalguna Bahula Amavasya (February-March) 2 days	Local, religious	Pochamma, stone image	Local congregation Hindus	...	
18	48 Kulcharam	On 40/5th milestone of Medak–Hyderabad road, 11 miles from Medak and 22 miles from Akkannapet Railway Station	1 Tirumalaswamy festival	Phalguna Suddha Purnima (February-March) 1 day	Local, religious	Thirumalaswamy, stone image	Local congregation Hindus		
			2 Veerabhadraswamy Uthsavam	Phalguna Suddha Vidiya (February-March) 1 day	Local, religious	Veerabhadraswamy, 3 feet high stone image	Local congregation Hindus		
			3 Shebu Shahbuddin Urs	16 and 17th Rajab (November-December) 2 days	Local in memory of the saint	Shebu Shahbuddin, a darga	Local congregation All communities		
19	54 Chityal	3 miles from Medak and 15 miles from Akkannapet Railway Station	Mallanna Devata Uthsavam	From Margasira Bahula Vidiya (November-December) 2 days	Confined to this and neighbouring villages, religious	Mallanna Devata, stone image in human form	1,000, local and from neighbouring villages Hindus	Eatables and other articles	
20	56 Rajpalle	4 miles from Medak on Medak - Wadiaram road	Durgamma and Pochamma Aradhana	Chaitra Suddha Padyami and Vidiya (March-April) 2 days	Local, religious	Durgamma and Pochamma, images in female form	Local congregation Hindus		
21	58 Bhopathpur	2 miles from Pathur stage on Medak–Akkannapet bus route	Nalla Pochamma Jatara	Chaitra Bahula Panchami and Shashti (March-April) 2 days	Confined to this and nearby villages, religious	Nalla Pochamma, stone image	2,500, local and from neighbouring villages Hindus	Eatables, earthen toys, bangles, beads etc ,	

22	59 Rayanpalle	On Medak–Akkannapet and Siddipet bus route, 6 miles from Medak and Mirjapalle, and 7 miles from Akkannapet Railway Station	Venkateswara festival	Phalguna Suddha Purnima (February–March) 1 day	Local, religious	Venkateswara, stone image	Local congregation Hindus	Foodstuffs	
23	60 Khajapur	3 miles from Akkannapet Railway Station and 4 miles from Mirjapalle Railway Station	Durgamma Jatara	On Ugadi i e , on Chaitra Suddha Padyami (March–April) 1 day	Local, religious	Durgamma, image in female form	Local congregation Hindus	Eatables	
24	64 Ramayampet	3 miles from Akkannapet and 14 miles from Medak	1 Narasimhaswamy Uthsavam	Pushya Bahula Amavasya December–January) 1 day	Confined to this and nearby villages, religious	Narasimhaswamy, stone image in the form of a lion	1,000, local and from nearby villages Hindus	Eatables, earthenware, mirrors, combs, pictures, books and toys	
			2 Mallannaswamy Uthsavam	Magha Bahula Amavasya (January–February) 1 day	Local, religious	Mallanna	Local congregation Gollas	Foodstuffs and earthen utensils	
25	71 Narlapur	21 miles from Medak	Mallanna Jatara	In Magham (January–February) 1 day	Local, religious	Mallanna	500, local congregation Hindus		
26	72 Bachurajupalle	2 miles from Nandigama bus route, 9 miles from Akkannapet Railway Station and 20 miles from Medak by road	Neeladriswamy Jatara	Pushya Bahula Triodasi (December–January) 1 day	Confined to this and nearby villages, religious	Neeladriswamy, stone image in human form with 3 namams	500, local and from nearby villages Hindus	Eatables, earthen ware, mirrors and combs	
27	75 Komatpalle	1 mile from Nizamabad–Hyderabad bus route, 5 miles from Akkannapet Railway Station and 15 miles from Medak	Mallanna and Pochamma Jatara	Chaitra Suddha Vidiya (March–April) 1 day	Local, religious	Mallanna, a big boulder and Pochamma stone image in human form	Local congregation Hindus		
28	76 Rayalapur	11 miles from Akkannapet Railway Station and 22 miles from Medak	Sri Rama Navami	Chaitra Suddha Navami to Bahula Chaviti (March–April) 11 days	Local, religious	Sri Rama, image in human form	1,500, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, torches, mirrors, combs, books, photos, baskets, etc	
29	78 Sivaipalle	2 miles from Hyderabad–Nagpur road and 17½ miles from Medak	Muthyalamma Jatara	Phalguna Suddha Purnima to Bahula Vidiya (February–March) 3 days	Local, religious	Muthyalamma, image in female form	Local congregation Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				6 MEDAK TALUK—*Concld*					
30	83 Narsingi	By the side of Nagpur-Hyderabad bus route at a distance of 2 miles from Mirjapalle Railway Station and 21 miles from Medak	Venugopalaswamy festival	Chaitra Suddha Vidiya to Triodasi (March-April) 12 days	Confined to this and nearby villages, religious	Venugopalaswamy, black stone image	Local and from neighbouring villages Hindus	Eatables, utensils, torches lanterns, mirrors and combs, books and photos, clothes, agricultural implements etc	
31	89 Komtoor	4 miles from Medak on Medak-Wadiaram road	Pochamma Jatara	Phalguna Suddha Purnima (February-March) 1 day	Confined to this and nearby villages, religious	Pochamma	1,500, local and from surrounding villages Hindus	Eatables	
32	97 Kuknoor	10 miles from Masaipet Railway Station and 12 miles from Medak	Yellamma Jatara	From Phalguna Bahula Dasami (February-March). 8 days	Local, religious	Yellamma, stone image in human form	Local congregation Hindus		Beerappa Jatara is celebrated for 2 days from Magha Bahula Chavati Full particulars are not available
33	100 Manepalle	16 miles from Medak	Durgamma Jatara	Magha Bahula Triodasi (January-February) 1 day	Confined to this and nearby villages, religious	Durgamma, stone image in human form	500, local and from nearby villages Hindus	Eatables, combs and toys	
34	103 Mannewar Jalalpur	10 miles from Dharmasagar bus route and 12 miles from Masaipet Railway Station	Gopalaswamy festival	Vaisakha Suddha Tadiya to Dasami (April-May) 8 days	Local, religious	Gopalaswamy, stone image in human form	Local congregation Hindus		.
35	104 Yeldurthi	7 miles from Masaipet Railway Station, 8 miles from Korripalle and 16 miles from Medak	Mallanna Jatara	In Kartikam (October-November) 3 days	Confined to this and nearby villages, religious	Mallanna, stone image in human form	5,000, local and from surrounding villages Hindus, mostly Gollas	Eatables, utensils, torches, lanterns, mirrors and combs, photos, books, clothes, toys etc	...

36	107 Chandapur	6 miles from Wadiaram Railway Station and 15 miles from Medak	Veerabhadraswamy festival	During Sankranti, i e, on Pushya Bahula Vidiya (December–January) 1 day	Local, religious	Veerabhadraswamy, image in human form	Local congregation Hindus	Foodstuffs earthen toys, etc	
37	115 Vallabhapur	4 furlongs from Hyderabad–Nagpur bus route, 2 miles from Mirjapalle Railway Station and 20 miles from Medak	Ramalingaswamy festival	Magha Bahula Chathurdasi (January–February) 1 day	Local, religious	Ramalingaswamy, stone Sivalingam	Local congregation Hindus		Mallanna Jatara is celebrated for a day in Magham (January-February) by the Gollas Full particulars not available
38	119 Bonal	10 miles from Akkarnapet Railway Station	Durgamma Jatara	Magha Suddha Chathurdasi and Purnima (January-February) 2 days	Local, religious	Durgamma	1,000, local congregation Hindus		
39	120 Kondapur	6 miles from Bhumpalle bus stage on Medak—Siddipet bus route and 12 miles from Chegunta	Lakshmi Narasimhaswamy Kalyanothsavam	Magha Bahula Tadiya to Panchami (January–February) 3 days	Local, religious	Lakshmi Narasimhaswamy	Local congregation Hindus		
40	136 Chandampet	1 mile from Wadiaram–Medak bus route, 2 miles from Wadiaram Railway Station and 14 miles from Medak	1 Veerabhadraswamy Uthsavam	Pushya Suddha Dwadasi (December–January) 1 day	Local, religious	Veerabhadraswamy	Local congregation Hindus	Eatables	
			2 Sivaratri	Magha Bahula Triodasi to Amavasya (January–February) 3 days	Confined to this and nearby villages, religious	Sangameswaraswamy	1,000, local and from nearby villages Hindus	Eatables, lanterns, books and photos	This festival is celebrated in Rudraram, hamlet of Chandampet
41	137 Suraram	2½ miles from Sankarampet, 5 miles from Chegunta and Wadiaram Railway Station, and 17 miles from Medak	Holi	Phalguna Suddha Purnima (February–March) 1 day	Local, religious	Ananthaswamy, image in human form reposing on sesha	Local congregation Hindus		
42	139 Dharpalle	14 miles from Medak	Rajeswaraswamy Uthsavam	In Magham (January–February) 1 day	Local, religious	Rajeswaraswamy	500, local congregation Hindus		
43	142 Hastalpur	16 miles from Medak	Narasimhaswamy festival	In Sravanam July–August) 1 day	Local, religious	Narasimhaswamy	500, local congregation Hindus		
44	145 Masaipet	2 miles from Masaipet Railway Station and 40 miles from Hyderabad	1 Sri Sita Rama Kalyanothsavam	Chaitra Suddha Sapthami to Dasami (March–April) 4 days	Local, religious	Sri Sita Rama stone image with those of Lakshmana, Sita and Anjaneya	Local congregation Hindus		
			2 Mallanna Jatara	In Pushyam (December–January). 2 days	Local, religious	Mallanna	800, local congregation. Hindus		..

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1	2	3	4	5	6	7	8	9	10
				7 GAJWEL TALUK					
1	14 Anajpur	9 miles from Gajwel and 15 miles from Wadiaram Railway Station	Venkateswaraswamy festival	In Pushyam (December–January) 1 day	Local, religious	Venkateswaraswamy, no form	2,000, local and from neighbouring villages Hindus	Eatables, lanterns, torch-lights, mirrors, combs, etc	
2	15 Dilalpur	10 miles from Gajwel motor route and 70 miles from Medak	Lakshmi Narasimhaswamy Uthsavam	Chaitra Suddha Navami and Dasami (March–April) 2 days	Confined to this and nearby villages, religious.	Lakshmi Narasimhaswamy, cement image in lion form with Lakshmi and Prahlada	1,400, local and from nearby villages Hindus	Eatables, mirrors, combs, books and cocoanuts	
3	22 Dacharam	4 miles from Gajwel, 27 miles from Siddipet and 43½ miles from Secunderabad Railway Station	Venkateswaraswamy Jatara	Chaitra Suddha Padyami and Vidiya (March–April) 2 days	Confined to this and nearby villages religious	Venkateswaraswamy, stone image in human form	5,000, local and from neighbouring villages Hindus	Foodstuffs, earthenware, lanterns, torch-lights, mirrors, combs, books, photos, cloth and fancy goods	
4	29 Ramasagar	4 miles from Gajwel	Sri Ramaswamy Jatara	Chaitra Suddha Navami and Dasami (March–April) 2 days	Local, religious	Sri Ramaswamy	300, local and from neighbouring villages Hindus	Eatables and toys	
5	31 Waddepalle	8 miles from Masaipet Railway Station and 21 miles from Gajwel	Veerabhadraswamy Rathothsavam	Phalguna Suddha Padyami to Dasami (February–March) 10 days	Local, religious	Veerabhadraswamy image in human form	Local congregation Hindus		
6	47 Lingareddipet	5 furlongs from Hyderabad–Nizamabad bus route, 4 miles from Brahmanapalle Railway Station and 20 miles from Gajwel	Rajeswaraswamy Uthsavam	Magha Bahula Triodasi to Amavasya (January–February) 3 days	Confined to this and nearby villages, religious	Rajeswaraswamy, image in human form	600, local and from nearby villages Hindus	Foodstufts, Eatables and fancy goods	

7	62 Jalgaon	16 miles from Wadiaram Railway Station and 28 miles from Siddipet	Harihara Nadhaswamy Uthsavam	Kartika Suddha Triodasi to Purnima (October–November) 3 days	Local, religious	Harihara Nadhaswamy, image in human form	Local congregation Hindus		
8	65 Gajwel	Taluk headquarters, 28 miles from Hyderabad-Siddipet bus route and 32 miles from Wadiaram Railway Station	Gyarah Shaheed Urs	8th & 9th April 2 days	Confined to this and nearby villages, in memory of eleven religious heads	11 gurus, darga	500, local and from nearby villages All communities	Sweetmeats and toys	
9	74 Tigul Narsapur	28 miles from Gajwel	Sri Ramaswamy Uthsavam	Kartika Suddha Purnima to Bahula Panchami (October–November) 6 days	Confined to this and nearby villages, religious	Sri Ramaswamy, stone image in human form with stone images of Sita and Lakshmana	500 to 600, local and from neighbouring villages Hindus	Foodstuffs, utensils, lanterns, torchlights, mirrors, combs books, and photos	
	74(a) Jangamreddipalle hamlet of Tigul Narsapur	Nearest town is Gajwel	Sri Ramaswamy festival	In Karthikam (October–November) 1 day	Local, religious	Sri Ramaswamy	Local congregation Hindus		
10	79 Daolapur	2 miles from Jagdevpur, 13 miles from Gajwel 21 miles from Bhongir Railway Station and 40 miles from Siddipet	Posamma Pedda Devata Uthsavam	Vaisakha Bahula Triodasi (April–May) 1 day	Local, religious	Posamma, image seated on a lion	Local congregation Hindus		
11	80 Jagadevpur	On 19th mile of Bhongir Pragnapur road, 11 miles from Bhongir Railway Station and 34 miles from Siddipet	Sri Rama Navami	Chaitra Suddha Ashtimi to Dwadasi (March–April) 5 days	Confined to this and nearby villages, religious	Sri Rama, marble image	Local and from neighbouring villages Hindus	Eatables and foodstuffs	The following festivals are also celebrated Mallikarjunaswamy Kalyanothsavam in Magham (January–February), Brahmamgari Uthsavam, Hanuman Jayanti in Vaisakham, Ranganayakaswamy Kalyanam in Chaitram and Krishnashtami in Sravanam
12	83 Varadarajupur	8 miles from Gowraram bus route, 16 miles from Gajwel and 33 miles from Siddipet	Varadarajaswamy Uthsavam	Vaisakha Suddha Saptnami to Bahula Chaviti (April–May) 13 days	Local, religious	Varadarajaswamy, stone image	1,000 to 1,500 local and from nearby villages Hindus	Eatables, utensils, torchlights, lanterns, pictures, photos, books, toys, mirrors and combs	
13	89 Tigul	2 miles from Pragnapur–Jagadevpur road, 5 miles from Hyderabad–Siddipet road, 7 miles from Gajwel by road, and 22 miles from Bhongir Railway Station	Rajeswararaswamy Uthsavam	During Sivaratri i.e., Magha Bahula Triodasi and Chathurdasi (January–February) 2 days	Confined to this and nearby villages, religious	Rajeswararaswamy, stone Sivalingam and the image of Parvati in female form	2,000, local and from nearby villages Hindus	Foodstuff utensils, lanterns, torchlights, mirrors, combs, pictures of Gods, books, etc	Posamma, Mysamma Jataras and Beerappa Panduga are also celebrated

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			7 GAJWEL TALUK—*Concld*						
			2 Venugopalaswamy Uthsavam	Sravana Bahula Ashtami (July-August) 1 day	Local, religious	Venugopalaswamy, image in human form	Local congregation. Hindus		...
			3 Ganesh Uthsavam	From Bhadrapada Suddha Chavithi (August-September) 3 days	Local, religious	Ganesh, image in human form	Local and from neighbouring villages Hindus		
14	97 Angadi Kistapur	4 furlongs from Gajwel-Jagdevpur road	Mahadeva Uthsavam	Magha Bahula Amavasya (January-February) to Phalguna Suddha Shashti (February-March) 7 days	Confined to this and nearby villages, religious	Mahadeva, a stone Sivalingam	600, local and from nearby villages Hindus	Eatables, earthenware, utensils and toys	.
15	99 Markook	At the 33/4th mile on Hyderabad-Karimnagar road, 5 miles east of Gowraram bus stage, 10 miles from Gajwel and 27 miles from Siddipet	Panduranga-swamy Aradhana	On Ashada Suddha Ekadasi and Dwadasi (June-July) 2 days	Local, religious	Panduranga-swamy, image with that of Rukmabai	Local congregation Hindus		Brahmothsavam from Chaitra Bahula Triodasi to Amavasya, Gokulashtami on Sravana Bahula Ashtami, Adhyavanothsavam for four days from Pusyha Bahula Triodasi are also celebrated Free feeding is arranged
16	102 Pragnapur	2 miles from Gajwel, 16 miles from Wadiaram Railway Station, 28 miles from Bhongir Railway Station and 77 miles from Sangareddy	Sri Rama Navami	Chaitra Suddha Padyami to Dwadasi (March-April) 12 days	Local, religious	Sri Rama, image with Lakshmana, Sita and Anjaneya, all in human form	Local congregation Hindus		Free feeding is arranged

17	108 Wargal	3 miles from Gowraram motor route 10 miles from Gajwel and 33 miles from Siddipet	Venugopalaswamy Uthsavam	Vaisakha Suddha Dwadasi to Bahula Sapthami (April–May) 11 days	Confined to this and nearby villages, religious	Venugopalaswamy, stone image in human form	5,000, local and from neighbouring villages Hindus	Eatables, utensils lanterns, torchlights, mirrors, combs, pictures, photos, books, clothes, cloth, toys and agricultural implements	
	108(e) Ausuloonpur hamlet of Wargal	1 mile from Masaipet Railway Station, 16 miles from Gajwel and 48 miles from Siddipet	Ramalingeswaraswamy Uthsavam	14th to 16th January 3 days	Confined to this and nearby villages, religious	Ramalingeswaraswamy, one foot high black stone	3,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, torchlights, mirrors, combs, photos and books	
18	121 Vellur	8 miles from Manoharabad Railway Station, 12 miles from Gajwel and 40 miles from Siddipet	Lakshmi Narasimhaswamy Aradhana	In Vaisakham (April–May) 5 days	Confined to this and nearby villages, religious	Lakshmi Narasimhaswamy	200 local and from nearby villages Hindus	Eatables	
19	124 Madharam	6 miles from Wargal, 8 miles from Hyderabad–Karimnagar road and 12 miles from Manoharabad Railway Station	Mahabub Subhani Urs	Sravana Suddha Triodasi and Chathurdasi (July–August) 2 days	Local, religious	Mahabub Subhani, a tomb	Local and from nearby villages All communities mostly Muslims		Dinners and free feeding are arranged
20	127 Nacharam	5 miles from Tupran motor route and 10 miles from Brahmanapalle Railway Station	Lakshmi Narasimhaswamy Uthsavam	Phalguna Bahula Vidiya to Chathurdasi (February–March) 13 days	Local, religious	Lakshmi Narasimhaswamy	3,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, torchlights, mirrors, books combs, photos and toys	
21	140 Kucharam	2 miles from Hyderabad–Nizamabad bus route and 18 miles from Gajwel	Narasimhaswamy festival	In Phalgunam (February–March) 3 days	Widely known, religious	Narasimhaswamy	12 000, local and from distant places Hindus	Toys	
22	147 Singannaguda	8 miles from Medchal Railway Station, 14 miles from Gajwel and 40 miles from Siddipet	Yellamma Uthsavam	Kartika Bahula Panchami (October–November). 1 day	Confined to this and nearby villages religious	Yellamma, stone image in human form	Local and from nearby villages Hindus		Sri Rama Navami is also celebrated for 7 days from Chaitra Suddha Navami (March–April)
				8 SIDDIPET TALUK					
1	3(a) Kammaripalle hamlet of Pedda Chikoda	19 miles from Siddipet by road	Mallanna Devuni Uthsavam	On 7 Sundays after Margasira Bahula Amavasva (November December) 7 days	Confined to this and nearby villages, religious	Mallanna Devudu, in human form with a crown, trisulam and oggu	5,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures and photos of Gods and national leaders, books and a variety of toys	

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				8 SIDDIPET TALUK—*Contd*					
2	16 Lachupet	4 miles from Chittapuram bus stage, 16 miles from Siddipet and 20 miles from Akkannapet Railway Station	Rajeswaraswamy Rathothsavam	Magha Bahula Triodasi (January-February) 1 day	Confined to this and nearby villages, religious	Rajeswaraswamy, copper image in human form	2,000, local and from nearby villages Hindus	Eatables, lanterns, pictures, books, clothes and toys	
3	29 Jangapalle	Siddipet is the nearest town	Mallanna Uthsavam	In Magham (January - February) 2 days	Local, religious	Mallanna	200, local congregation Hindus		
4	31 Dommat	10 miles from Chittapuram motor stage and 12 miles from Siddipet and Wadiaram Railway Station	Gramadevatala Uthsavam	According to convenience of villagers Period not specified	Local, religious	Pochamma, Mysamma, Yellamma and Durgamma	Local congregation Hindus	.	
5	39 Mirdoddi	3 miles south of 11th milestone on Siddipet-Medak road, 14 miles from Siddipet and 23 miles from Akkannapet Railway Station	Sri Sita Ramaswamy Adhyayanothsavam	Commences 5 days before Sankranti and concludes on Sankranti i e, in Pushyam (December-January) 6 days	Local, religious	Sri Sita Ramaswamy	Local congregation Hindus		...
6	41 Alwal	6 miles from Dharmaram bus stage on Akkannapet-Siddipet bus road	Sri Rama Jatara	From Pushya Bahula Amavasya (December-January) 2 days	Confined to this and nearby villages, religious	Sri Rama	Local and from nearby villages within a radius of 10 or 12 miles Hindus	Eatables, utensils and books	...
7	42 Ande	14 miles from Siddipet by road	Sri Sita Ramaswamy Aradhana	Pushya Bahula Amavasya (December - January) 1 day	Widely known, religious	Sri Sita Ramaswamy, stone image in human form	7,000 to 8,000, local and from far off places Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, cloth and varities of toys	...

	56 Narayana-raopet	3 miles from Siddipet road and 12 miles from Siddipet	Sri Rama Uthsavam	Chaitra Suddha Padyami and Vidiya (March-April) 2 days	Local, religious	Sri Rama, stone image	Local congregation Hindus	..	...
9	58 Jakkapur	10 miles from Siddipet and about 30 miles from Kamareddy Railway Station	Narasimhaswamy Jatara	Magha Bahula Dasami (January-February) 1 day	Local, religious	Narasimhaswamy	Local congregation Hindus		The festival is actually celebrated in Gurralagondi
10	59 Gurrala-gondi	7 miles from Siddipet	Narasimhaswamy Uthsavam	Magha Bahula Vidiya to Ekadasi (January-February) 10 days	Confined to this and nearby villages, religious	Narasimhaswamy, stone image in human form	1,600, local and from nearby villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, books, handloom clothes, baskets, toys, etc	
11	60 Malliyal	7 miles from Siddipet and 30 miles from Akkannapet Railway Station	Magha Amavasya Jatara	From Magha Bahula Amavasya (January-February). 3 days	Local, religious	Narasimhaswamy, 5 feet brass image in human form	Local congregation Hindus	.	..
12	61 Pullur	Nearest town is Siddipet	Narasimhaswamy Jatara	From Pushya Bahula Amavasya (December-January) 4 days	Confined to this and nearby villages, religious	Narasimhaswamy	3,500, local and from nearby villages Hindus	.	.
13	78 Vekatarao-pet	10 miles from Dharmaram Road, 14 miles from Siddipet and 20 miles from Wadiaram Railway Station	1 Venugopalaswamy Adhyayanothsavam	Vaisakha Suddha Dasami to Dwadasi (April-May) 3 days	Confined to this and 3 nearby villages, religious	Venugopalaswamy	Local and from neighbouring villages Hindus		
			2 Magha Amavasya Jatara	Magha Bahula Amavasya (January-February) 1 day	Confined to this and nearby villages, religious	Krishnagiri Nayaka	6,000, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, and toys	.
14	80 Kishtapur	12 miles from Siddipet	Hanumanula Jatara	Sravana Bahula Chathurdasi (July-August) 1 day	Confined to this and nearby villages, religious	Hanuman	2,000, local and from nearby villages Hindus	Eatables, earthenware, mirrors, combs, books and photos	
15	86 Kuknurpalle	17 miles from Siddipet	Sri Sita Ramaswamy Kalyanothsavam	Chaitra Suddha Panchami to Purnima (March-April) 11 days	Confined to this and nearby villages, religious	Sri Sita Ramaswamy, stone image in human form	1,600, local and from nearby villages Hindus	Eatables, utensils, mirrors, combs, pictures, photos, books and toys of various kinds	

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
				8 SIDDIPET TALUK—*Concld*					
16	94 Kondapaka	2 miles from the 56th mile on Hyderabad—Siddipet road and 10 miles from Siddipet	Sri Sita Rama Kalyanothsavam	Chaitra Suddha Navami to Bahula Padyami (March-April) 8 days	Confined to this and nearby villages, religious	Sri Rama with Sita and Lakshmana, stone images of 2 feet height in human form	3,000, local and from nearby villages Hindus	Eatables, utensils, lanterns, mirrors, combs pictures, photos and toys of various kinds	
17	26 Sirsingandla	8 miles from Siddipet	Venugopalaswamy Aradhanothsavam	Vaisakha Suddha Dasami to Purnima (April-May) 6 days	Local, religious	Venugopalaswamy, stone image in human form	Local congregation Hindus		
18	101 Duddeda	28 miles from Alair	Sambhugudi Jatara	Pushya Suddha Dasami and Ekadasi (December-January) 2 days	Local, religious	Sambhuswamy	400, local congregation Hindus		
19	110 Peddakodur	About 5 miles from Siddipet	Ali Lad-le-Sharif Darga Uthsavam	December 20th to 24th 5 days	Confined to this and nearby villages, religious	Ali Lad-le Sharif, darga	1,000, local and from nearby villages All communities	Eatables, pictures and books	
20	I Siddipet	Taluk headquarters, 32 miles from Jangaon Railway Station	1 Visweswaraswamy Kalyanothsavam	Vaisakha Suddha Vidiya to Shashti (April-May) 5 days	Confined to this and nearby villages, religious	Visweswaraswamy stone Sivalingam	2,000, local and from nearby villages Hindus	Eatables, utensils, lanterns, pictures, photos, earthenware, mirrors, combs, books etc	Pendals are erected and there is free feeding for one day
			2 Sita Ramaswamy Kalyanothsavam	Chaitra Suddha Navami to Purnima (March-April) 7 days	Local, religious	Sri Sita Ramaswamy, image in human form	Local congregation Hindus		

21	114 Chandlapuram	6 miles from Siddipet by foot-path	Ranganayakaswamy Uthsavam	Vaisakha Suddha Purnima (April-May) 1 day	Confined to this and nearby villages, religious	Ranganayakaswamy, a stone image in the form of Narasimhaswamy	Local and from nearby villages Hindus	Eatables, utensils, lanterns, mirrors, combs and fancy goods	
22	128 Ibrahimnagar	7 miles from Siddipet	Syed Ali Dadushah Urs	29th and 30th of Rajab (November-December) 2 days	Confined to this and nearby villages, religious	Syed Ali Dadushah, darga	2,000, local and from neighbouring villages All communities	Eatables, utensils, lanterns, mirrors, combs and toys	
23	135 Rajagopalpet	6 miles from Siddipet on Siddipet-Narsapur road	Gopalaswamy Kalyanothsavam	Vaiskha Suddha Purnima to Bahula Vidiva (April-May) 3 days	Local, religious	Gopalaswamy, stone image in human form	Local congregation Hindus		
24	142 Narmitta	10 miles from Siddipet	Sri Ramaswamy Aradhana	Vaisakha Suddha Ekadasi to Bahula Vidiya (April-May) 7 days	Confined to this and nearby villages, religious	Sri Ramaswamy	1,800, local and from neighbouring villages Hindus	Eatables, utensils, lanterns, pictures, books and toys	
25	149 Ghanpur	40 miles from Akkannapet Railway Station.	Lakshmi Narasimhaswamy Uthsavam	From Magha Suddha Purnima (January-February) 2 days	Local, religious	Lakshmi Narasimhaswamy	15,000, local congregation Hindus	...	..

APPENDIX - III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Name of Town/Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4
1 SANGAREDDY TALUK			
Weekly market	Sadasivapet	Rice, Jowar, Chillies, etc	Wednesday
-do-	Kandi	Rice, Jowar, Chillies, etc	Saturday
2 ZAHIRABAD TALUK			
Weekly market	Zahirabad	General provisions	Friday
-do-	Kohir	General provisions	Thursday
-do-	Raikod	General provisions	Friday
-do-	Hadnur	Cattle	Monday
-do-	Tharasangam	General provisions	Monday
-do-	Rangole	General provisions	Wednesday
-do-	Mogadampalle	General provisions	Thursday
3 NARAYANKHED TALUK			
	Nil		
4 ANDOLE TALUK			
Weekly market	Jogipet	Grains and cattle	Sunday
-do-	Shankarampet	Cattle, clothes and grains	Thursday
-do-	Regod	Grains and vegetables	Saturday
-do-	Alladrug	Vegetables, grains and cattle	Monday
-do-	Yusufpet	Cattle, grains and clothes	Thursday
-do-	Papannapet	Grains and clothes	Wednesday
-do-	Tekmal	Cattle, clothes, grains and vegetables	Saturday
-do-	Gajwada	Cattle, clothes and grains	Wednesday
-do-	Devunur	Grains and clothes	Wednesday
-do-	Poddapur	Grains, clothes and pots	Tuesday
-do-	Khaderabad	Cattle, clothes and vegetables	Saturday
-do-	Chowtkur	Grains	Saturday
-do-	Podchaupalle	Grains	Sunday
5 NARSAPUR TALUK			
Weekly market	Yelamkanna	Grains	Sunday
-do-	Mut ajpalle	Grains	Friday
-do-	Sirpura	Grains	Thursday
-do-	Doultabad	Cattle, cloth and food grains	Monday
-do-	Narsapur	Grains and cattle	Friday
-do-	Pilutla	Grains	Tuesday

-do-	Donti	Grains	Wednesday
-do-	Shivampet	Grains	Friday
-do-	Kankunta	Grains	Wednesday
6 MEDAK TALUK			
Weekly market	Medak	General provisions and cattle	Friday and Tuesday
-do-	Sardhana	General provisions	Friday
-do-	Havelighanpur	General provisions and cattle	Tuesday
-do-	Pothamshetpalle	General provisions and cattle	Wednesday
-do-	Rangampet	General provisions and cattle	Friday
-do-	Kulcharam	General provisions	Monday
-do-	Ramayampet	General provisions and cattle	Wednesday
-do-	Nizampet	General provisions and cattle	Thursday
-do-	Narsingi	General provisions and cattle	Sunday
-do-	Mairood	General provisions	Saturday
-do-	Yeldurti	General provisions	Saturday
-do-	Shankarampet	General provisions and cattle	Wednesday
-do-	Makkarajpet	General provisions and cattle	Wednesday
7 GAJWEL TALUK			
Weekly market	Gajwel	Cattle	Wednesday
-do-	Toopran	Grains	Tuesday
-do-	Jagdevpur	Grains	Saturday
8 SIDDIPET TALUK			
Siddipet market	Siddipet	Rice and maize	All days except Sunday

Note There are no markets in Narayankhed
Source The Collector, Medak District

APPENDIX - IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival if any, with which the fair is connected 5	Articles sold 6
January–February	3 days	Sangareddy	Aminur	Mallikarjunaswamy Jatara	Eatables, earthenware, mirrors, combs and photos
	3 days	Zahirabad	Bilalpur	Mallanna Jatara	Sweets, earthenware, lanterns, mirrors, combs, pictures, cloths, baskets, etc
	12 days	Narsapur	Kodakanchi	Adinarayanaswamy Brahmothsavam	Eatables, utensils toilet goods, pictures, photos and toys of various kinds
	1 day	Medak	Ramayampet	Mallannaswamy Uthsavam	Foodstuffs and earthen utensils
	2 days	Medak	Timmaipalle	Rajeswaraswamy festival	Eatables, utensils, etc
	1 day	Medak	Manepalle	Durgamma Jatara	Eatables, combs and toys
	3 days	Medak	Chandampet	Sivaratri	Eatables, lanterns, torchlights, books and photos
	2 days	Gajwel	Tigul	Rajeswaraswamy Uthsavam	Foodstuffs, utensils, torchlights, lanterns, mirrors, combs, pictures of Gods, books, etc
	3 days	Gajwel	Ausuloonpur hamlet of Warangal	Ramalingeswaraswamy Uthsavam	Eatables, utensils lanterns, torchlights, mirrors, combs, photos and books
	3 days	Gajwel	Lingareddipet	Rajeswaraswamy Uthsavam	Foodstuffs, eatables and fancy goods
	1 day	Siddipet	Lachupet	Rajeswaraswamy Rathothsavam	Eatables, lanterns, pictures, books, cloth and toys
	10 days	Siddipet	Gurralagondi	Narasimhaswamy Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, books, handloom clothes, baskets, toys, etc
	No fixed date	Siddipet	Venkataraopet	Magha Amavasya Jatara	Eatables, utensils, lanterns, mirrors, combs and toys
ruary–March	Period not known	Narsapur	Kasala	Syed Ahmad Saheb Urs	Eatables, lanterns, mirrors and combs
	8 days	Narsapur	Bontapalle	Veerabhadraswamy Uthsavam	Eatables, bangles and other articles
	1 day	Medak	Rayanpalle	Vekateswara festival	Foodstuffs

February–March (*Concld*)	7 days	Gajwel	Angadi Kistapur	Mahadeva Uthsavam	Eatables, earthenware, utensils and toys
	13 days	Gajwel	Nacharam	Lakshmi Narasimhaswamy Uthsavam	Eatables utensils lanterns, torchlights, books, combs, mirrors, photos and toys
	3 days	Gajwel	Kucharam	Narasimhaswamy festival	Toys
March–April	9 days	Zahirabad	Raikode	Veerabhadraswamy Jatara	Eatables, utensils lanterns, mirrors, combs, agricultural implements, Ayurvedic medicines, pictures, books, clothes, cloth and toys
	2 days	Zahirabad	Badampet	Racha Rayuni Jatara	Eatables, earthenware, lanterns, books, pictures, baskets and clothes
	4 days	Naravankhed	Nagdher	Anjanevaswamy Jayanti	Eatables, lanterns torchlights mirrors, combs, photos, books, agricultural implements and toys
	5 days	Andole	Gajwada	Durgadevi Jatara	Foodstuffs, utensils, lanterns, books, photos and clothes
	11 days	Andole	Jogipet	Joginathaswamy Uthsavam	Glassware, utensils, lanterns, eatables, mirrors combs, pictures photos clothes, agricultural implements and toys of various kinds
	4 days	Andole	Mudimanikyam	Sri Rama Rathothsavam	Eatables Glasses earthenware, mirrors combs, books, lanterns, photos, clothes and bamboo baskets
	5 days	Narsapur	Velmakanna	Venkateswaraswamy Rathothsavam	Eatables, vessels, glassware, books, dolls of earth and wood, baskets and fancy goods
	3 days	Narsapur	Sikanderpur	Venkateswaraswamy Jatara	Eatables
	2 days	Medak	Pathur	Pochamma Jatara	Foodstuffs
	1 day	Medak	Ausalpalle	Pochamma Jatara	Eatables and other articles for worship
	7 days	Medak	Kishtapur	Sri Rama Navami	Eatables and other articles
	2 days	Medak	Bhopathpur	Nalla Pochamma Jatara	Eatables, earthen toys, bangles, beads, etc
	1 day	Medak	Khajapur	Durgamma Jatara	Eatables
	11 days	Medak	Rayalapur	Sri Rama Navami	Eatables, utensils, lanterns, torches, mirrors, combs, photos, books, baskets, etc
	12 days	Medak	Narsingi	Venugopalaswamy festival	Eatables, utensils, torches, lanterns, mirrors, combs, books, photos, clothes, agricultural implements etc
	2 days	Gajwel	Dilalpur	Lakshmi Narasimhaswamy Uthsavam	Eatables, mirrors, combs, books and cocoanuts

APPENDIX – IV

LIST OF FAIRS

Period of the fair	Duration	Taluk	Village where the fair is held	The festival if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
March–April (*Concld.*)	2 days	Gajwel	Dacharam	Venkateswara Jatara	Foodstuffs, lanterns, earthenware, torch-lights, mirrors, combs, books, photos, cloth and fancy goods
	2 days	Gajwel	Ramasagar	Sri Ramaswamy Jatara	Eatables and toys
	5 days	Gajwel	Jagadevapur	Sri Rama Navami	Eatables and foodstuffs
	11 days	Siddipet	Kuknurpalle	Sri Sita Ramaswamy Kalyanothsavam	Eatables, utensils, mirrors, combs, pictures, photos, books and toys of various kinds
	8 days	Siddipet	Kondapaka	Sita Rama Kalyanoth-savam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys of various kinds
April–May	3 days	Sangareddy	Haridaspur	Sri Pothuluri Veera-brahmamgari Aradhana	Foodstuffs, eatables, etc
	3 days	Narayankhed	Kadpal	Kasi Viswanadhuni Jatara	Eatables, sweets and toys
	6 days	Andole	Regod	Veerabrahmam Aradhana	Eatables, utensils, lanterns, Ayurvedic medicines, pictures, books, clothes, agri-cultural implements and toys
	7 days	Narsapur	Chitkula	Sri Hanumadharadhana	Eatables, utensils, glassware, books mats, bamboo baskets and fancy goods
	3 days	Narsapur	Sherkanpalle	Narasimhaswamy Jatara	Eatables, torches, toilet goods
	10 days	Narsapur	Donti	Venugopalaswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, books, combs, pictures, photos, agricultural imple-ments and toys
	8 days	Medak	Rangampet	Ranganavakaswamy Uthsavam	Glassware, lanterns, torches, combs, mir-rors cloth and agricultural implements Cattle are also brought for sale
	2 days	Gajwel	Gajwel	Girah Shaheed Urs	Sweetmeats and toys
	13 days	Gajwel	Varadarajpur	Varadarajaswamy Uthsavam	Eatables, utensils, lanterns, torchlights, pictures, photos, books, toys, mirrors and combs
	11 days	Gajwel	Wargal	Venugopalaswamy Uthsavum	Eatables utensils, lanterns, torchlights, mirrors, combs, pictures, photos, books, cloth, clothes, toys, agricultural implements

April-May *(Concld)*	5 days	Gajwel	Vellur	Lakshmi Narasimhaswamy Aradhana	Eatables
	5 days	Siddipet	Siddipet	Visweswaraswamy Kalyanothsavam	Eatables utensils, lanterns, pictures, photos, books, earthenware, mirrors, combs
	1 day	Siddipet	Chandlapuram	Sri Ranganayakaswamy Uthsavam	Eatables, utensils, lanterns, mirrors, combs and fancy goods
	7 days	Siddipet	Narmitta	Ramaswamy Aradhana	Eatables, utensils, lanterns, pictures, books and toys
June-July	1 day	Sangareddy	Kondapur	Durgamma Jatara	Eatables, cocoanuts, bangles etc
July-August	1 day	Narsapur	Chinna Chintakunta	Sri Venkateswaraswamy Uthsavam	Eatables and earthenware
	1 day	Siddipet	Kishtapur	Hanumandla Jatara	Eatables, earthenware, mirrors, combs, books and photos,
October-November	14 days	Sangareddy	Kandi	Pandurangaswamy Jatara	Eatables, utensils, lanterns mirrors, combs Ayurvedic medicines, pictures, photos, clothes and toys
	8 days	Narayankhed	Sanjeevanraopet	Ananthasayanaswamy Uthsavam	Eatables, lanterns, pictures, books, agricultural implements and toys
	4 days	Madak	Chinna Ghanpur	Swamy Satari Desikulu Uthsavam	Foodstuffs, utensils, books, photos and fancy goods
	3 days	Medak	Yeldurthi	Mallanna Jatara	Eatables, utensils, torches, lanterns, mirrors, combs, photos, books, clothes, toys, etc
	6 days	Gajwel	Tigul Narsapur	Sri Ramaswamy Uthsavam	Foodstuffs, utensils lanterns, torchlights, mirrors, combs, books and photos
November-December	3 days	Sangareddy	Rameshwar Banda	Ramagiri Jatara	Eatables, cocoanuts, etc
	2 days	Sangareddy	Manmole	Somanna Uthsavam	Eatables, mirrors, combs, buttons, locks, banlges, etc
	15 days	Sangareddy	Mubarakpur	Manikya Prabhu Uthsavam	Eatables, cocoanuts, etc
	2 days	Medak	Chityal	Mallanna Devata Uthsavam	Eatables and other articles
	7 days	Siddipet	Kammaripalle hamlet of Pedda Chikoda	Mallannadevuni Uthsavam	Eatables, utensils, lanterns, mirrors, combs, pictures and photos of Gods and national leaders, books and a variety of toys
	2 days	Siddipet	Ibrahimnagar	Syed Ali Dadusha Urs	Eatables, utensils lanterns, mirrors, combs and toys

APPENDIX – IV

LIST OF FAIRS

Period of the fair	Duration	Taluk	Village where the fair is held	The festival if any, with which the fair is connected	Articles sold
1	2	3	4	5	6
December–January	1 day	Sangareddy	Sultanapur	Mallanna Jatara	Eatables
	4 days	Sangareddy	Elmela	Ananthapadmanabhaswamy Uthsavam	Eatables, mirrors, combs, pictures and photos
	2 days	Sangareddy	Manmole	Mylaram Mallanna Uthsavam	Eatables, mirrors, combs, etc
	4 days	Zahirabad	Singtam	Sultan Ahmad Shah Rahamathulla Sharif Urs	Eatables, utensils, lanterns, mirrors, combs, pictures and photos
	3 days	Narsapur	Gollapalle	Mallanna Jatara	Eatables, earthenware
	4 or 5 days	Narsapur	Sikandlapur	Lakshmi Narasimhaswamy Uthsavam	Eatables, utensils, lanterns, mirrors, combs, toys etc.
	1 day	Medak	Ramayampet	Narasimhaswamy Uthsavam	Eatables, earthenware, mirrors, combs, pictures, books, toys, etc
	1 day	Medak	Bacharajupalle	Neeladriswamy Jatara	Eatables, earthenware, mirrors and combs
	1 day	Medak	Chamdapur	Veerabhadraswamy festival	Foodstuffs, earthen toys, etc
	1 day	Medak	Chandampet	Veerabhadraswamy Uthsavam	Eatables
	1 day	Gajwel	Anajpoor	Venkateswaraswamy festival	Eatables, lanterns, torchlights, mirrors, combs, etc
	2 days	Siddipet	Alwal	Ramaswamy Jatara	Eatables, utensils and books
	1 day	Siddipet	Ande	Sita Ramaswamy Aradhana	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, cloth and varieties of toys
	5 days	Siddipet	Peddakodur	Ali Ladle-Sharif Darga Uthsavam	Eatables, pictures and books
December–February	1 day	Narsapur	Ratnapur	Mallanna Jatara	Sweets and toys
Period not known		Zahirabad	Mannapur	Uradamma Uthsavam	Eatables, lanterns, torches, mirrors, combs, etc
		Zahirabad	Malkapur (Dhandi)	Durgadevi Uthsavam	Eatables, utensils, pictures, photos, mirrors, combs, etc
		Narsapur	Devalpalle	Pochamma Jatara	Sweets, utensils, mirrors, combs and earthen toys

GLOSSARY

Abhishekam	Religious rite of pouring or sprinkling sacred water on the image of a deity
Adhyayana Mantapam	*Mantapam* where *Vedas* are recited
Agaruvathulu	Incense sticks, pastils
Agnana	Ignorance
Agnigundam	Fire pit
Agraharam	A village gifted to Brahmins
Aku puja	Worship with foliage, generally with betel leaves artistically arranged in a bamboo frame which fits well above the shoulders and head of the deity
Alams	Standards which are commonly made of copper and brass, though occasionally of gold or silver
Alukothsavam	A ritual in which the deity is shown as having gone angry
Amaras	Immortals, celestial beings
Angadi	Shop
Ankurarpanam	Inauguration
Annabali	Offering of coloured rice
Annadanam or Annasantharpana	Free feeding
Antharmukha	Turned inwards i e, towards the supreme soul within
Anubhava Mantapam	Academy of spiritual experience
Aradhana	Special worship
Archakatvam	Priesthood
Ashram or Asramam	Hermitage
Ashurah	Mourning day
Ashur Khanah	Ten-day house Place where *alams* or standards are kept for 10 days during Moharram festival
Ashtadigbandham	Establishing a talisman at each of the eight corners of the village lest an evil spirit should enter the enclosed space
Ashtadikpalakabali	Offering cooked rice to the eight divinities
Aswavahanam	Horse vehicle
Aswamedha	Sacrifice of horse
Aswaseva	Procession on a horse
Avabhruthasnanam	Purification bath after a sacrifice
Avatar	Incarnation
Ayudha puja	Worship of weapons
Avyavarlu	The name by which Brahmins are generally called by the other communities
Bahirmukha vriththi	External sense-ward tendency
Balagraham	Usual sufferings to which children are subject and believed to be due to the evil effects of some stars
Baliharanamu	Offering of cooked rice mixed with the blood of a sacrificed animal or red coloured cooked rice
Bandlu	Carts
Bandlu tipputa	Parading bullock carts round the temple
Bhagavatham	One of the *puranas* narrating the stories of Lord Vishnu particularly relating to the *avatar* Sri Krishna
Bhajan	Singing in chorus in praise of God
Bhakshyam	A sweetmeat
Bhaktas	Devotees
Bheri puja	Worship of the drums
Bhogam	A ritual

Term	Meaning
Bhutabali	A sacrifice to a spirit
Bhuvarloka	Astral plane
Bismillahi Allah Ho Akbar	God is great
Bommalata	Toy show
Bonam	Preparation of rice and green-gram intended for offering to a deity
Brahmana samaradhana	Free feeding to the Brahmins
Burrakathas	Folklore related to some God or hero, usually related to the accompaniment of a special type of drum and a stringed instrument
Buthi	Curd and cooked rice with condiments
Chadivimpulu	Gifts of presentations
Chandravahanam	Moon vehicle
Chakram	Discus, the weapon of Lord Vishnu
Chakrateertham	Taking the *chakram* (discus of Lord Vishnu) in a planquin with music to a well, river or tank and bathe it in the waters chanting hymns
Chappati	Bread made of wheat flour
Charitra parayanam	Reciting life history
Chirutala natakam.	A drama in which small wooden cymbals are used
Chitrannam	A preparation of rice with tamarind juice or lime juice, etc.
Daithya	Sons of Diti and Kasyapa Prajapati, enemies of *devatas*
Darbar	Court
Darga	Place of religious importance for Muslims, generally having a tomb
Darsan	Audience
Darsanapitta	See *Palapitta*
Dasahara	Removal of ten sins (*dasa* = ten i e, ten sins and *hara* that which removes or expiates)
Dasarapitta	See *Palapitta*
Deeparadhana	Burning of oil lamp
Devata	Celestial being
Devataradhana	Special worship of *devata*
Devathodwasana	Farewell to celestial beings
Devayana	The way of the Gods
Dhwajarohanam	Inauguration of the festival (flag hoisting)
Dhwajavarohanam	Conclusion of the festival (removing the flag)
Dhwajapatodwasana	A ritual during a festival
Dhumayana	The way of smoke
Dhyanam	Meditation
Digvijaya yatra	Sojourn after a great victory
Doddi	Pen
Dopothsavam or Dopuseva	A ritual during a festival in which the deity is robbed and the culprits traced
Dorasani	Wife of a petty ruler
Drustikumbham	A ritual during a festival
Edurukollu	A ritual observed during marriage ceremony of the God and His consort The deity is welcomed as a bridegroom
Ekantaseva	The festival of worshipping the Lord and His consort by placing them in a swing at night
Eruvaka	A festival when ploughing is inaugurated
Fatihah	Offering in the name of the God or saint
Gadha	Mace

Gandadeepam	Taking burning wicks under a canopy
Gandham	Sandalwood paste
Gana	A company (of deities)
Ganga	Water of sacred river
Gangadevata	The Goddess of water
Gangathevadam	Bringing water for worship
Garadi	Exercises
Garbhalayam	Sanctum sanctorum
Garbhanavarathrulu	Nine days before the birth of the Lord (Rama) when he was in the womb of His mother
Garuda	Sacred kite, the vehicle of Lord Vishnu
Garudaseva or uthsavam	Procession of a deity on a sacred kite
Gavu pattuta	Tearing the skull, jaw and tongue of a ram or goat by an appointed person or by a person possessed by a deity
Geggarlu	Adorning a deity with clothes
Ghatam	An earthen pot
Gopala koluvulu	*Vasanthothsavam*
Gopuram	Cupola or dome
Gotram	Clan
Gudi	Temple
Gundam	Pit, pond
Guru	Acharya, revered preceptor, teacher
Hanuman seva	Procession on Hanuman
Harati	Wave-offering generally with lighted camphor or wick dipped in ghee
Haribhajan	Singing in chorus in praise of Hari (Lord Vishnu)
Harikatha	Legend of exploit of some God or hero related to the accompaniment of classical music and dance
Hathya	Killing
Hema	Gold
Homam	Sacrifice
Idgah	Open place where a wall is constructed on a raised platform on the western outskirts of the village or town
Imambara	House of the *imam* i e, Muslim priest
Isha	The night prayer
Jagarana	Keeping awake the whole night
Jagirdar	Feudal chief holding an assignment of land from a ruler in return for military or other service
Japam	Repeating the *mantram* initiated by the *guru*
Jatara	Fair having religious importance
Jayanti	Birthday celebration
Jeeva or Jeevathma	The individual soul
Jnana sadhana	Achieving knowledge
Jole	Beggar's bowl
Jonnapelalu	Puffed cholam
Kalagnanam	Forecast of future happenings or crystal gazing
Kalasam	A vessel of copper or brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed around with their tips pointing upwards
Kalyanamantapam	Wedding hall
Kalyanothsavam	Marriage ceremony
Kamadahanam or Kamanna Punnama or Kamanna Panduga	Holi festival signifying an episode when Kama, the God of Love, was reduced to ashes by Lord Siva
Kasigaddi	A kind of grass
Kathakalakshepam	Spending time in hearing stories of Gods
Katta	Pial, bund

Term	Meaning
Kazi	Muslim priest
Khima	A kind of minced meat preparation
Khiamath	Destruction of the world
Kolupulu	Festivals
Koneru	Pond
Kowpinam	A small strip of loin cloth
Kshetrapalakabali	Offering cooked rice to deity protecting the area
Kudumulu	An eatable
Kumkum	Vermilion
Kunta	A small tank or pond, a measure for land
Lakshapatri puja	Worship with one lakh *bilva* leaves
Lanka	The famous city of Ravana in Ceylon referred to in the famous epic Ramayana
Lankadahanam	Setting fire to *Lanka*
Lingam	Phallic stone representation of Lord Siva
Madhuparkam	Clothes
Mahapuja	Great worship
Mahatyam	Power or greatness
Mahavrata	See *Vrata*
Makara	Sign Capricornus
Makara Sankramanam	The time when the Sun returns to the North (Also see *Uttarayana Punyakalam*)
Mandir	A place of worship
Manjeeram	Anklet
Mantapam	A small room with pillars and roof made of stone, a structure for placing an idol
Manthropadesam	Enlightening hymn
Mantram	Incantation or spell In Sanskrit and other languages derived from it, it also denotes hymn, sacred text and mystical verse
Mathadhipathi	Head of the *mutt*
Matrika-nyasa	A set of gesticulations accompanied by short prayers
Mattelu	Toe rings worn by women
Mitta	Elevated spot
Moulvi	A Muslim pandit
Muggulu	Floor decorations drawn with flour
Mulika	Herb
Muthaiduvas	Women in married status
Mutt	Place of residence of *fakirs*, *byragis* and other religious mendicants of this description A religious institution with authority over a sect
Mujavar	A Muslim priest – one who conducts worship, a ministrant
Nagabali	Worship on the last day of the festival, the concluding ceremony during a marriage
Naivedyam	Offering in kind made to God and consumed later
Nakshatram	Star
Namams	Vaishnavite caste mark represented by three vertical lines on the forehead
Namaz	Prayer
Navagrahas	Nine planets (Surya, Chandra, Angaraka, Budha, Guru, Sukra, Sani, Rahu and Kethu)
Nandi	Sacred bull vehicle of Lord Siva
Nandiseva	Procession of the deity on bull vehicle
Navarathrulu or Devi Navarathrulu	Festival of nine nights, generally Dasara
Neelakanta pakshi	See *Palapitta*

Term	Meaning
Nyasa	Touching parts of the body while chanting or repeating certain hymns
Padaharo pandaga	16th day celebration
Padma	Lotus
Padukas	Sandals or foot-wear
Palapitta	A bird with rich plumage which is generally associated with Garuda, the sacred kite and vehicle of Lord Vishnu
Panakam	Jaggery solution tastefully spiced
Panchabhakshya paramannam	Several prepations of sweetmeats including *payasam*
Panchangam	Almanac
Panchanga sravanam	Hearing the almanac
Panivattam	Pedestal on which a Sivalingam lies
Pannaram or pameram or panyaram	Soaked green gram dhal salted and spiced
Paramannamu or payasam	A sweet preparation with rice, milk, sugar or jaggery
Paramapada	Heaven
Parama padothsavam	Festival invoking blessings of Heaven
Paramathma	The Universal soul
Paramathma thathwa	The inner reality, the supreme self within
Parani	Turmeric powder mixed with slaked lime, a feast after a fast
Pasupu	Turmeric powder
Pathivratha	Virtuous woman
Pathivrathyam	Virtue of woman
Pattabhishekam	Coronation
Peerlu	*Alams* (in the form of a palm or standards which are commonly made of copper and brass, though occasionally of gold or of silver)
Peetam	Seat
Phal	Result
Pinda	Food presented at a *sraddha* to the spirit
Pitrus	The spirits of departed ancestors
Ponnaseva	A ritual during a festival
Pradakshina	Going round the deity or the temple
Pramadhas	Saints
Prasadam	Eatable distributed after offering to the deity
Puja	Worship
Pujari	Priest—one who conducts worship, a ministrant
Pulihora	A preparation with rice and tamarind juice, etc
Pulivesham	Wearing the disguise of a tiger
Punyahavachanam	Sprinkling of sanctified water
Purana kalakshepam	Spending time in listening to *puranas* i e , sacred legends
Puranasravaram	Hearing stories relating to Gods
Purnahuti	Conclusion of function involving offering to the God of fire
Purohit	Priest
Pushkarani	Sacred pond
Pushpayagam	Worship with many kinds of flowers
Puthrakameshtiyagam	A *yagna* performed for begetting a son
Puttabangaru	The earth of an ant-hill given by sisters to brothers on the occasion of Nagula Chaviti
Puttuventrukalu	Child's hair at birth
Quavali	Singing in praise of the saint
Rachchakatta or Rachchabanda	The village community platform
Radhavarohanothsavam	Removing the deities from the temple car
Rajogunayutha	A person with emotional character

Term	Meaning
Rakhi or Raksha bandham	A coloured thick paper in the form of a circular disc tied round the right wrist with red silk thread by a sister, as a protective talisman
Rakshasa	Demon
Rathothsavam	Car festival, chariot procession
Ratri	Night, to give i e, which gives place to happiness
Rishi	Sage
Roja	Fasting
Rudrabhishekam	*Abhishekam* of Lord Siva by reciting *rudram*, a special composition
Sadhaka	One who practises particularly *yogas*, etc
Sadhana	Practice
Sadhu	One who has renounced the world and its concerns
Sahasranamarchana	Worship by uttering thousand names of God or Goddess
Saiva or Saivaite	One belonging to a Hindu sect worshipping Siva as the greatest God, regarding Him as the source and essence of the Universe
Sakatothsavam	Cart festival
Saligramam	A kind of sacred stone, a species of black ammonite worshipped by the Vaishnavites which bears circular or spiral lines supposed to have a mystical meaning and to be typical of Vishnu
Samadhi	Tomb
Samanta	Vassal
Samaradhana	Free feeding
Sami	A kind of tree (prosopis spicigera)
Samsthanam	Royal Court of Hindu Kings
Sankalpam	Morning or evening prayers
Sankha	Conch
Santakaram	Personification of peace
Santhi	Peace
Sanyasis	Those who have renounced the world, lock stock and barrel
Sarovaram	Lake
Sasanam	Inscription
Satwagunayutha shakti	Power acquired through righteousness
Seshathalpa	Serpent bed
Seva	Worship
Seyya	Bed
Sherbat or Sharbath	A sweet drink
Sheriyat	Religious law
Siddha	One who attained special powers through penance
Siddi	Special powers (Emancipation)
Sigalu uguta	Swing in ecstacy
Sikhara	Peak
Sriopasana	Turning senses and mind away from their external senseward tendency and making them turn towards the supreme soul within
Sraddha	A kind of ceremony performed to the departed souls
Subhamuhoortham	The auspicious time
Suryavahanam	Sun vehicle
Swarloka	Heaven
Takbir	Hymn
Ta-ra-vi	20 *rakhaths* (part of the prayers at *namaz*)
Taziyah	*Alams* procession
Teertham	Sacred place, sacred or sanctified water, stream
Thambulam	Betel leaves and arecanuts offered to guests signifying prosperity
Thamogunayutha	A wicked person
Thipputa	Perambulation

Tholakkiseva	A ritual during a festival
Tirukalyanam	Marriage ceremony
Tiruvantapodi	Kitchen
Trisulam	Trident
Ugadi pachachadi or chedu or gojju	A semi-liquid preparation made of new tamarind, fresh water, new jaggery, or sugar, fresh margosa flowers, fresh mango and certain condiments
Undrallu	Steamed rice sandwiches
Upadesam	Enlightenment
Upanayanam	Thread marriage
Upavas	Fasting
Urs	Muslim festival celebrated in memory of a great saint
Uthsavam	Festival or celebration as applied to the pagoda ceremonies
Uttarayanapunyakalam	The year is divided into two seasons *Uttarayana* and *Dakshinayana* depending on whether the sun is towards the tropic of cancer or the tropic of capricornus
Vachanas	Sayings
Vadapappu	Soaked green gram dhal mixed with pieces of cocoanut, jaggery and plantains
Vahanam	Vehicle
Vanara	Monkey
Vanavasam	Exile
Varadothsavam	A ritual during festival
Vasantam	Coloured water
Vasanthothsavam	Sprinkling of coloured water signifying the advent of Spring
Vayanam	A days ration complete in itself all kept in a new winnow
Vepaprasadam	*Ugadi pachchadi* distributed as *prasadam*
Vibhuti	Purified or sacred ash
Vighnams	Obstacles
Vratam	Vow
Yagasala	Hall where *yagam* or holy sacrifice is performed
Yagna	Sacrifice
Yagnagundam	Pit where *yagam* is performed
Yagnopaveetham	Sacred thread worn by Brahmins, Vaisyas, etc
Yogi	One who attained special powers through penance

INDEX

ERRATA

Page No (1)	Col No (2)	Particulars (3)	For (4)	Read (5)
8	2	4th line from bottom	*pallakisava*	*pallakiseva*
17	2	7th line from bottom	jivelihood	livelihood
22	1	2nd line	Pravati	Parvati
22	2	22nd line	Add the words 'the idol in' after the word 'resembles'	
25	1	2nd line from bottom	God	Goddess
36	1	6th line from bottom	Murshad	Murshah
39	2	5th line	Bramin	Brahmin
58	1	22nd line	mason,	Messrs -
59	1	6th line	Delete the words 'to me'	
59	2	20th line from bottom	night	right
70	1	17th line from bottom	neighbouriug	neighbouring
72	1	S. No 34 - 1st & 2nd lines	'distance of of'	delete 'of'
74	2	18th line	*Bhagavtham*	*Bhagavatham*
81	1	last line from bottom	Mahamkali	Mahankali
85	2	S No. 22 - 1st line	Delete 'a' and read 'at a distance'	
96	2	13 & 14th lines	Delete the words 'Scheduled Tribes'	
101	1	21st line	are	is
101	1	22nd line	Delete the words 'together with the'	
101	2	24th line from bottom	familes	families
101	2	14th line from bottom	distributes	distributed
102	1	17th line from bottom	incornation	incarnation
102	1	4th line from bottom	incornation	incarnation
102	2	S No. 3 - 3rd line	familes	families
102	2	6th line from bottom	Madhava	Madhva
103	1	S. No. 4 - Para 2, 5th line	Delete 'a'	
103	2	Para 2, line 8	Out-pourings	out-pouring
105	1	S No 5 - 10th line	observence	observance
108	Foot note 1	1st line	enjoyed	enjoined
113	Foot note 1	5th line	life-lung	life-long
119	Foot note	5th line	month	moths
127	7-S. No. 4	1st & 2nd lines	Aziz Abdul Khadri	Abdul Aziz Khadri
147	8-S No 12	1st line	1,5001	1,500,